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The Holy Spirit.

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A SERIES OF BIBLE STUDIES

ON THE

PERSON, PRESENCE AND POWER

OF THE

HOLY SPIRIT

BY A PASTOR.

E. A. Stone (?)

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DEDICATION.

To our Blessed Lord Jesus Christ,
Who sent the Comforter;
And to His Churches,
Who received His abiding
Presence and Power.

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INTRODUCTION.

“I believe in the Holy Spirit.” This has been the expressed creed of Christians during all the centuries since the ascension of our blessed Lord. With more or less clearness of vision they have recognized their dependence upon active co-operation with the Holy Spirit in order to success, both in personal growth in grace, and in advancing the Kingdom of Christ on the earth.

That, at times their understanding of the full import of his person, presence and power has been corrupted by surrounding influences, need not be deemed strange. Dark fogs have arisen from the low lands of worldly interests, of physical infirmities and desires. Dark clouds have overhung the sky, driven by the winds of heathen degradation, superstition and ignorance; and at such times Christians have been led to look for success in numbers, wealth, social and civil prestige, in magnificent cathedrals, in forms and ceremonies; and have forgotten that God had promised it, “Not by might, nor by power, but by my

spirit." But to-day the vision is growing clearer, the understanding more perfect.

It must be remembered that so far as human sources and agencies had to do with it, the cause of Christ came out from a formal Judaism, and a corrupt heathenism.

It is not strange, therefore, that frequently the statements of creeds have neither correctly nor clearly set forth divine truth. With the Bible locked from the membership of the Churches, in obscure cells or unknown tongues, with a ministry often caring more for creeds than the Word of God; for the confessional than the gospel of pardon; for the form than for the fact; depending more for salvation upon the Church than the Christ; it is not strange that confusion of doctrine has arisen, and false teaching been heard. To-day the Christian leaders are standing in clearer light than ever before. The day of truth is advancing, and the Sun of Righteousness is well up the heavens. Churches are coming to recognize their obligations to Christ, and the world. Missions are planted, or soon will be, in every nation; the Bible has been, or soon will be, printed in every language; and the power of the Holy Spirit is manifest wherever the Ministry and Word have gone. It must be wise in view of

these things, to enquire what is the teaching of the Inspired Word concerning the person, presence and power of the Holy Spirit. The object of this volume is solely to make this enquiry from a Bible standpoint ; the effort being to collate and harmonize the various passages of the Word, as refer directly to these truths. To-day if Christians would secure speedily the promised victory over sin, they must understand the teaching of the Holy Spirit concerning himself. This is the dispensation of the Holy Spirit. Just as there has been a dispensation of Patriarchs, of Law, of Priests, of Prophets, and of a personal Christ ; so, now, in the last of the world has come the age when the Holy Spirit is doing His work in salvation. What could not be secured by any other means, is being secured by this last agency of God's Spirit. This has been, and is, the divine plan for teaching the world the absolute need of a *life* from *God*, of salvation by grace, of the reality of spiritual things, and of eternal loss without the direct personal work of the Holy Spirit upon the soul. To such a study we come, praying for the guidance of the Holy Spirit, and that he will make this humble work a blessing in the salvation of souls and the comfort of saints.

In the quotations, the Revised Version has been largely used, and the references are inserted in the text rather than in foot notes. The author has also followed the American Revisers' suggestion, by using the term Holy Spirit instead of Holy Ghost.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and ever shall be, world without end. Amen.

VENI CREATOR SPIRITUS.

1

Veni Creator Spiritus
Mentes tuorum visita
Imple superna gratia
Quae tu creasti pectora.

2

Qui Paraclitus diceris
Donum Dei altissimi
Fons vivus, ignis, charitas
Et spiritalis unctio.

3

Tu septiformis munere
Dextrae Dei tu digitus
Tu site promissum Patris
Sermone ditans guttura.

4

Accende lumen sensibus
Infunde amorem cordibus
Infirma nostri corporis
Virtute firmans perpeti

5

Hostem repellas longius
Pacemque dones protinus
Ductore sic te praevio
Vitemus omne noxium.

6

Per te sciamus da Patrem
Noscamus atque Filium
Teque utriusque Spiritum
Credamus omni tempore.

7

Deo Patri fit gloria
Et Filio, qui a mortuis
Surrexit ac Paraclito
In Saeculorum saecula.

--*Old Latin Hymn.*

THE HOLY SPIRIT.

CHAPTER I.

THE HOLY SPIRIT IN THE OLD TESTAMENT.

Science joins hands with the Holy Scriptures in teaching that all life is the gift of God. The Scriptures alone, however, come to us with the teaching that it is the Spirit of God which gives all life. It is by this power that every advance from lower to higher forms of life has been possible. In all our study of the Holy Spirit's work we must keep this thought, then, in plain view, that he is the great life-giver. Recognizing this fundamental truth, let us at once proceed to enquire what were the earliest manifestations of the Spirit's power and presence, and what were the truths God set forth in the Old Testament dispensations concerning his work. That his person and work were but imperfectly revealed in the olden times need not be deemed strange; but we

shall find that during the entire history of the world prior to the advent of our blessed Lord, the agency of the Holy Spirit was recognized by the inspired writers.

(a) In the morning of creation, when by the Word all things had been made, when darkness covered the entire earth, rolling in emptiness and desolation, it was "the Spirit of God which moved upon the face of the waters" (Gen. 1:2) and brought forth order and developed light and life. And Job declared, "By his spirit he hath garnished the heavens." Job 26:13. Thus while it was by the power of "the *Word* that all things were *made* and without him was not anything made that was made;" it was by the Spirit that *life, order and adornment* were given to the things thus created. As will be seen further on, doing a supplemental work, to the work of Christ, in nature as well as in grace; the beauty and order of the natural world being secured by his Divine power after creation had occurred.

(b) And after this work when, in the councils of the Infinite, it was determined to make man, it was the Holy Spirit who imparted to him life and gave him understanding. Elihu was right when in his controversy he declared: "There is a spirit in man and the inspiration of the Al-

mighty giveth them understanding." Job 32:8. And, again: "The Spirit of God hath made me and the Spirit of the Almighty hath given me life." Job 33:4. Job himself had already declared: "The Spirit of God is in my nostrils." Job 27:3. It was the same truth recognized by the Psalmist when having asked, "Whither shall I go from thy Spirit, and whither shall I flee from thy presence," he adds "Thine eyes did see my substance, yet being unperfect, and in thy Book all were written what days they should be fashioned when there was none of them." Ps. 139:7 with 16 (mar. reading.)

Life does not spring out of, nor is it developed from created matter, it is the Divine Spirit acting upon that which the Word has created that produces life. So we are to understand the Psalmist: "By the word of the Lord were the heavens made, and all the host of them by the breath (spirit) of his mouth." Ps. 33:6. Not only were the hosts of heaven made by him, but it was his inbreathed spirit that made and marked the difference between man and all other living creatures.—vide, Gen. 2:7; Job 27:3; Ps. 104:29, 30; Job 12:10; Is. 42:5. A further study will also show that the continuation, the preservation, and maintenance of this life is from the

same Divine source. So the Psalmist again declares: "Thou takest away their (the creatures) spirit and they die, and turn again to their dust. Thou sendest forth thy spirit and they are created, and thou renewest the form of the earth. Ps. 104:29, 30.

Thus does the Word in the beginning recognize that it was the Spirit of God inbreathed that made man a living soul, gave him the powers by which his superiority over all the rest of God's creation on earth is plainly manifested. But sin entered not only the garden, but the *heart* of man, and he fell; and therefore the Spirit in his work must deal with man as a sinner ever after.

(c) A study of the Old Testament will reveal that this dealing was largely with men as individuals and not as a race. Especial emphasis should be laid on the fact that the Holy Spirit took the natural powers with which man was endowed in creation and in individuals divinely chosen to especial office and work, enlarged and intensified their natural endowments. So God declared to Moses concerning Bezaleel: "I have filled him with the Spirit of God in wisdom and understanding and in knowledge and in all manner of workmanship," etc. Ex. 31:3. And so when the elders were chosen to co-operate with Moses, God

said: "I will take of the Spirit which is upon *thee* and will put it upon *them* and they shall bear the burden of the people with thee that thou bear it not thyself alone." Num. 11:17. And so of Gideon, Jephthah, Samson and others among the Judges. When the Holy Samuel came to anoint David, after he had poured the oil upon him in the midst of his brethren, "The Spirit of the Lord came upon David from that day forward." 1 Sam. 16:13. This special fitting for service did not imply either a permanent blessing or holiness of life as is apparent in the cases of Samson, Saul and even David. It only signified that for his own purposes, in developing the plan of redemption, God used certain men and by the Holy Spirit specially fitted them for such purpose. These passages expressly declare the operation of the Holy Spirit upon the minds and hearts of God's chosen servants, for an especial work; but they do not imply the continuance or abiding presence of the Spirit. Nay, David's prayer, "Take not thy Holy Spirit from me," (Ps. 51:11), would imply the possible removal of the Spirit from the soul for cause—and it is declared in the case of Saul that this was true. 1 Sam. 16:14. It must be remembered, however, that this is true only of the Spirit's work in imparting the special gifts to

those whom God had called to specific work and not to his power in making men holy or in enabling them to live a righteous life in the world.

(d) But there was also a work of the Spirit in warning sinners by the mouth of divinely called messengers, that was more general. Patriarchs, law-givers, judges and prophets were specially moved and instructed by the Holy Spirit in warning men of the consequences of sin and in urging them to repentance and consecration. "My Spirit shall not always strive with men." Gen. 6:3. So declared the Lord when the Patriarch Noah was sent to them as a preacher of righteousness. And it was when the people would not heed the prophetic warnings, that the Lord, speaking through Isaiah, declares, "But they rebelled and vexed his Holy Spirit. Therefore he is turned to be their enemy, and he fought against them." Is. 63:10. There are no other passages in the Old Testament implying any exertion of power by the Holy Spirit over the race. And in these two passages the legitimate inference seems to be rather a rejection of the Spirit's message through the inspired teacher, than a personal rejection of the Spirit's personal influence. Whether this be true or not, it is clear that the Holy Spirit did not move upon men in

the old dispensation as he does under the new, but they were left to feel after God—if possible to find him—and only when it had been demonstrated that none of the old influences, acting without either direct or general influence by the Holy Spirit, could lead men to God, that in the new he exerts his power directly upon the soul. The world must learn its *need* before God gave the *means* for blessing.

(e) But we shall see that the Old Testament teachers were divinely endowed and inspired. Such language as the following is quite frequent: “The Spirit of the Lord came upon Jephthah,” and upon Gideon, etc. Judges 6:34; 11:29, and 2 Chron. 15:1. “The Spirit of the Lord was upon them.” “The Spirit took me.” “The Spirit lifted me up.” “I am full of power by the Spirit.” These expressions, and many similar ones, plainly teach that the holy men of God recognized the power of the Holy Spirit in controlling and directing them in all of the work which they undertook for the advancement of God’s kingdom, or the revelation of his will. And the Apostles in the New Testament plainly declared that this was true. In the midst of the one hundred and twenty, Peter declares: “The Holy Spirit hath spoken by the mouth of David.”

Acts 1:16. And in his epistle he also declares the Spirit of Christ was in the prophet's inquiring concerning the salvation that should come. 1 Pet. 1:10-12. And, "The prophecy came not in old times by the will of man, but holy men of God spake, moved by the Holy Spirit." 2 Pet. 1:21.

With the call to the prophetic office came special personal preparation by the Holy Spirit, so that the prophet was recognized as a man pre-eminent-ly of the Spirit. This fact marks a distinction between those called to the prophetic office and those called by the Spirit to other kinds of service. It was evidently this very difference which led Moses to say: "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Num. 11:29. The prophets everywhere recognized the holy source from which they derived their call, their fitness and their power.

(f) Again it seems certain that in so far as men were enabled to live righteously, it was by the power of the Holy Spirit in the old, as well as in the new, dispensation. From the passages already quoted, it seems a fair conclusion, especially in the light of the New Testament, that all holiness, or godliness, of life in every age, must

be the result of the Spirit's direct power. When, then, men listened to God's messages, and turned to serve him, he gave them of his Holy Spirit to lead, to guide, to sanctify, and yet it seems not to have been as fully manifested as in the latter days. A contrast indicating this seems to be made between the holy men of old and our blessed Lord—in the manifested power of the Spirit's presence when it is said: "God did not give *him* the Spirit by measure." John 3:34. Implying that to them he was given by measure.

(g) But, finally, it seems, also, from Peter's language, already quoted. 1 Peter 1:10-12, and from other teachings of the New Testament, to be quoted, that, as the Holy Spirit developed order out of chaos in creation, so in the moral world the chaotic condition by sin was, in the providence of God, moved upon by the Holy Spirit, developing, unfolding, directing, all the affairs of men so that the world was being prepared for Christ's coming. It requires only a careful study of the world's moral and spiritual development to realise that it was the Holy Spirit that led the world by successive stages, through patriarch, law-giver, priest, judge and prophet up to Him who more than all—and combining all in himself, was also the world's Re-

deemer. It required four thousand years to do this work, but under his direction the fullness of time came and God sent his Son into the world, that the world might have life.

Thus from the whole tenor of the Scriptures it becomes evident that there were in the Old Testament times limitations to the efficiency of the Holy Spirit. Limitations, not made by any difference in his nature, but in the conditions of men themselves. Let us note here the character of these limitations :

First. The Holy Spirit never reveals himself. He only reveals Christ. Hence, as Christ was only revealed in types, and forms, and figures, the Holy Spirit could only present these types, forms and figures; until in the fulness of times God should send his Son into the world. *Vide* John 15:26; 16:14.

Second. The Holy Spirit always uses the revealed word as an instrument. Hence, when there was an imperfect instrument, there must be imperfect use. *Vide* John 16:13; 1 Cor. 2:4, 5.

Third. The Holy Spirit manifests himself in worship. The Old Testament age, at its best, furnished but one central place of worship—The Tabernacle and The Temple—and worship was an elaborate system of ceremonies. Hence, the

Spirit's efficiency must be limited by these very conditions. *Vide* John 4;23, 24.

These limitations removed by the coming of the gospel in the fulness of times and his efficiency is perfected.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER II.

THE OLD TESTAMENT PROPHECIES OF THE HOLY SPIRIT.

Special emphasis is laid in the Old Testament prophecies upon the blessings to follow the advent of the Messiah in the enlarged and intensified presence and power of the Holy Spirit. That which had been by measure, was then to be in abundance. That which had been limited, was was then to become unlimited. New and glorious blessings were to follow the coming of the Christ, because of the increased activity of the Holy Spirit in the world, and upon the hearts of all men.

(a) This increase of power and blessing was first to be manifested upon the Messiah himself: "There shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the spirit

of counsel and might, the spirit of knowledge and of the fear of the Lord.” Isa. 11;1, 2. In rapturous vision, the same prophet, as God’s messenger, turns the attention of the people to the Messiah, in these words: “Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my Spirit upon him, he shall bring forth judgement to the Gentiles.” Isa. 42:1. And then follows a glowing prophecy of the blessings to come with the advent of the Messiah’s reign. In the succeeding chapters he depicts the coming triumphs of grace over sin, and at last declares the Messiah’s message, as speaking for himself, he says: “The Spirit of the Lord is upon me because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to the bound.” Isa. 61:1. We have made no mistake in thus attributing to Christ these wonderful prophecies. No better confirmation is needed than that given us by the Word. Seven centuries roll away after the Prophet’s revelation of his rapturous visions, and he of whom he spoke, standing in the Synagogue of Nazareth, opened the Book at this place, and reading in the hearing of all the people these

words, added: "This day is this Scripture fulfilled in your ears." Luke 4:18-21. Thus do the Old Testament Scriptures point to Christ as the center around which moves the world's spiritual history. The nearer the old world comes to his gracious advent the more the writings glow with descriptions of these coming blessings. One after another of the prophets recognise these blessings, speak of them, look for them, and turn the world's thoughts toward them. Last in the line stands one—even after the birth of the Messiah—who also by the Holy Spirit saw the glory of the Shiloh. "And the *Holy Spirit* was upon him, and it was revealed him by the *Holy Spirit* that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the Child Jesus, to do for him after the custom of the law," Simeon recognized him as the promised Christ, and so declared. Luke 2:25-27. Thus do the Prophets, not only by the Holy Spirit recognize the coming of our Lord and identify him when he does come, but also declare the especial presence and power of the Holy Spirit as constituting, in a large measure, the glory of his advent and mission.

(b) But the prophecies look not alone to

Christ's great endowment by, and fuller reception of the Holy Spirit, they also lay especial emphasis upon the fact that after the Messiah has come *the world* and *the Church* are to be made large recipients of his divine blessing. These prophecies are worthy of special notice as indicating not only the blessings to follow Christ's advent, but the distinctions to be made between the New and the Old. Isaiah makes this contrast sharply when he speaks of the desolations coming upon God's people because of their transgressions, and to continue "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Isa. 32:15. Again: "Thus said the Lord; . . . Fear not, O, Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. 44:2, 3. Ezekiel, as the Lord's prophet, sees the same blessings, and declares: I will give them one heart, and I will put a new spirit within you." Ez. 11:19. And, again: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you

an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ez. 36:26, 27. And when he recognizes the same blessing as already present, he says: "Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ez. 39:29. Likewise the prophet Joel, in the language quoted by Peter on the day of Pentecost, in the beginning of the fulfillment, declares: "It shall come to pass afterwards, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2:28, 29. Thus by prophecy, revealing that neither race, class, age, nor condition were to be unblessed by the Holy Spirit when the Messiah's reign should be inaugurated.

The prophet Zachariah also recognizes this blessing for the spiritual Israel when he says: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn

for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for *his* first-born." Zech. 12:10. Thus toward the New Testament times was the world turned by the holy prophets for the fulfillment of these blessings when the Holy Spirit should be poured out. For four thousand years the world sat in more or less darkness, beholding these rays of coming light as they flashed from the prophet's declaration, and waiting for the full glory of the rising of the Son of Righteousness and the coming of the day of the Most High.

The people of God heard now and again these hopeful messages coming from the lips of God's chosen and anointed ones who, standing upon spiritual heights, could first discern and declare the glory of the coming day. As it drew nearer and nearer to the breaking, their vision grew clearer, their messages were plainer, and the hope they sought to inspire was enkindled into a glowing flame, until at last the whole world seemed waiting for the gospel light and life. At length the last of these messengers stood on the banks of the Jordan—a strange messenger, not unlike the first Elijah—coming as if born of the wind, which rushed down the wild canyons of the river, and he proclaimed the end of the night and

the breaking of the day. Filled as the prophets of old, by the Holy Spirit, and yet in a greater degree than any of them he stood and declared: "There cometh one *after me*, the latchet of whose shoes I am not worthy to loose, who shall baptize you with the Holy Spirit and with fire." Matt. 3:11; Mark 1:8; Luke 3:16.

"Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

"LET THERE BE LIGHT."

Thou! whose almighty word
Chaos and darkness heard
And took their flight,
Hear us, we humbly pray
And, where the gospel day
Sheds not its glorious ray
"Let there be light."

Thou! who didst come to bring
On thy redeeming wing
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
Oh, now to all mankind
"Let there be light."

Blessed and holy Three,
All glorious Trinity,
 Wisdom, Love, Might,
Boundless as ocean's tide,
Rolling in fullest pride
Through the world, far and wide,
 "Let there be light!"

CHAPTER III.

THE HOLY SPIRIT WITH THE SON OF MAN.

The entire and complete co-operation of the Holy Spirit with the Son of Man is clearly set forth not only in the prophecies already quoted but in the New Testament teaching. As he was one in the counsels of the Holy Trinity in the eternal past, as he is now and ever will be in the carrying forward of God's kingdom, so was he one with the Son of Man during his earthly ministry. Mystery shrouds much of the relationship existing between the second and third persons in the trinity, but that does not set aside the revealed facts. Whatever may be our theories we can accept the declarations of the Scriptures with unfaltering faith. The Holy Spirit was personally at one with Christ from the time of his conception throughout his whole earthly life.

(a) With holy awe we listen to the wondrous annunciation made by the angel to the Virgin Mary as he declares the glorious and solemn truth

to be realized to her, called of God, "highly favored" and "blessed among women." "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also the holy thing to be born of thee shall be called the Son of God." Luke 1:35. In such holy mystery was he conceived, and from such parentage was he born, who walked among men as the Son of Man. With such birth we should expect no less than the constant co-operation of the Holy Spirit with the Christ thus manifested in the flesh. The Holy life thus began must be fittingly continued and consummated.

(b) It is then but the legitimate sequence when he enters upon his public ministry, that the Holy Spirit in a personal manner witnesses to his sonship with God. At his baptism, coming, as he himself declares to "fulfill all righteousness," as he comes forth from the water when he has completed this act of obedience to the Father's will; the Holy Spirit in form like a dove, descending rests upon him and "lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt. 3:16; Mark 1:10; Luke 3:22; John 1:33. This witness to the Spirit of Christ's mission and identity had been declared previously to John. "I knew him not: but he that sent me

to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." John 1:33. These words also set forth a new fact in the relationship between Christ and the Holy Spirit in this, that the latter was to remain or abide on Christ.

(c) This truth stands out clearly in the divine record. Christ's earthly life was under the complete control and influence of the Holy Spirit. The baptism ended, the witness of the Spirit had been given, we then read that, "Jesus *being full* of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness, Being forty days tempted of the devil." Luke 4:1, 2. Mark lays an especial emphasis on the Spirit's control when he says after his baptism, "Immediately the Spirit *driveth* him into the wilderness." Mark 1:12. In these words at least implying that as the Son of Man, obeying the Father's will the Holy Spirit impels him to meet the great tempter and by the personal conflict help toward the final victory in which heaven is to be triumphant over hell.

(d) But the Master himself recognizes not only this manifest control in his earthly life, but that his works were wrought by the agency of the

Holy Spirit. When the Pharisees accused him of being in league with the Prince of Devils, when he cast out devils from men, he showed the inconsistency of their argument, the utter impossibility of so securing this result, and then adds, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28. Thus clearly setting forth their entire co-operation.

(e) The Apostle writing the epistle to the Hebrews brings to our notice an additional fact of great importance in this connection. It is the relationship of the Holy Spirit to the vicarious sacrifice of Christ, at the close of his holy life on earth. "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot or fault to God, purge your conscience from dead works to serve the living God?" Heb. 9:13, 14. These words clearly reveal that the rectitude of the Master's life making his offering an efficacious one was secured through *the eternal* Spirit. It is to this same truth that Paul calls attention when he says "Great is the mystery of godliness. He who was manifested in the flesh, justified or made

righteous in the Spirit, seen of angels, preached among the nations, believed on in the world, received up into glory." 1 Tim. 3:16. Thus the offering of Christ is made acceptable and sufficient by the Holy Spirit.

(f) Once more Paul and Peter both set before us the truth that the glory of the resurrection of our Lord from the dead, was achieved by the power of the Holy Spirit. "Jesus Christ . . . was declared to be the Son of God with power according to the Spirit of holiness by the resurrection of the dead." Rom. 1:4. And again: "The Spirit of him that raised up Jesus Christ from the dead, shall quicken also your mortal bodies." Rom. 8:11. "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the Spirit." 1 Peter 3:18.

(g) The final specific co-operation is the glorification of Christ; the helping to extend the Master's kingdom by revealing Christ to the world. The ascended Christ has taken his seat in glory at the right hand of the Father. From the place of intercession he has sent the Spirit. When he made the promise to send him, the Master said that when he shall come "He shall glorify

me, for he shall receive of mine and shall shew it unto you." John 16:14.

Thus from the beginning of the Savior's holy life on earth, throughout his whole mission as the Son of Man is the co-operation with the Holy Spirit fully established. Whatever separation in person there may be, or in office, their co-operation is most complete. If the language quoted above has any real meaning it certainly implies that Christ on the earth, as Man, recognized his dependence upon the Holy Spirit. Yea, even more, they teach that the only work done by the Holy Spirit during our Lord's earthly life was through his divine person, and only so many were moved upon by the Holy Spirit as came into personal contact with him, or to whom he imparted personally the influence or power. He also plainly taught that all the light and life given to the disciples came through himself as he gave the Spirit to them. It was thus a personal impartation from Christ to those who received either spiritual light or life; hence he declares, "It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I have spoken unto you are spirit and are life." John 6:63. During his earthly life then there was no awakening, no regeneration, no comforting, no guidance, for any

soul except from the personal Saviour to the soul receiving him and his Words.

Wonderous, mysterious limitations. The Spirit was with Christ, but he had not yet been given to the world and would not—could not be, until Christ had finished his work and gone to the Father.

A multitude of questions growing out of this mystery of godliness present themselves to the student: but their answer and the solution of the mystery are well left until we walk in the clearer light of eternity. But one significant truth, or query rather, does press upon us for practical answer. It is this: If the Christ, who became man, if the son of God in his incarnation, was in any sense dependent upon the Holy Spirit for success in His mission, how much more are we, who with corrupt natures and inherited tendency to sin are pressing toward eternity? If his triumph in the dark hours of temptation and conflict and death was made possible only through the Holy Spirit, what shall be our condition if we have not his aid? In him was no sin; we are born in sin and conceived in iniquity. No wonder that the Master by precept and example would impress upon us our greater need. No wonder that the message to Nicodemus in the garden, “Ye must

be born from above” has come with startling power to careless sinners in every succeeding age.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER IV.

CHRIST'S TEACHING CONCERNING THE HOLY
SPIRIT.

Christ held before the disciples continually the importance of one promised blessing. He taught them to pray for it, to look for its fulfillment, to realize their need of it. That promise was the coming and the abiding presence of the Holy Spirit.

(a) We have seen, when the second Elijah, John, the harbinger, stood, the last in the long line of holy prophets, declaring the soon advent of the Messiah, he also promised the bestowment of the Holy Spirit in overwhelming power: "I indeed baptize you in water unto repentance, but he that cometh *after* me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with (*in*) the Holy Spirit and *with* (*in*) fire." Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:5. Some light may be thrown on this wonderful promise made by John, if we make a compar-

ison of the various texts in which the promise recurs. It will be noticed by reading the texts noted above, that in Acts 1:2, the Lord omits the expression used by John, "*and in fire,*" The significance of this expression will be considered more fully in another chapter, but here it is important to notice that the promise of immediate blessing, and upon which our Lord laid emphasis, was the *baptism* of the *Holy Spirit*. It evidently conveyed to the minds of those hearing it, that it was a blessing never before enjoyed and one that could only be bestowed subsequent to the Master's earthly life. No wonder then that John and the apostles came to look to this blessing as one of the most important to come as a result of our Lord's life and work. No wonder that our Master, understanding better than they the need for this blessing, should continually seek to impress upon them this blessing for which they were to pray and wait, even while a world was perishing. If some light of life had stolen through the darkness of sin upon men here and there, hitherto, now under the Messiah's rule there was to be fullness of blessing upon all. If he had come to some by measure in the past, the present, in which John preached, was the beginning of the most glorious future in

which the light, as sent by Christ, was to shine unto all, and blessing was to be in fullness and upon all.

(b) Early in his own ministry the Master began to impress upon the apostles the necessity of seeking for this promised blessing of the immediate presence and fullness of power of the Holy Spirit. There can be no reasonable doubt that the disciples, prior to the baptism of the Holy Spirit, only received him by measure, as had been true of others in previous periods. Some measure of spiritual light, and some measure of spiritual power was theirs, as it had been of holy men who lived before them; but the Master taught them to pray for the Holy Spirit, and to seek the baptism which had been promised by John. So we read that when they came, saying: "Teach us to pray," he not only unfolded to them the ideal form of prayer, and the blessings to follow its use, but he gave them to know that the highest of blessings would be given to them in answer to prayer—even the Holy Spirit himself. From the analogy of the earthly parent he draws the lesson: "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give

the Holy Spirit to them that ask him." Luke 11:13.

(c) This declaration undoubtedly refers both to their present and future reception of his blessings, for no fact was more fully impressed by our Lord upon the disciples than their personal need of, and dependence upon, the Holy Spirit both during our Lord's personal ministry and after his ascension. To this end they were assured they were not to fear persecution. "And when they bring you unto the synagogue and magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Spirit shall teach you in the same hour what ye ought to say." Luke 12:11, 12.

Thus setting forth both their dependence on the Holy Spirit and the fact that he vouchsafed to them his presence and power only as there came necessity for it by measure. Toward a fuller blessing they were directed to look. A significant statement is made by John, showing this fact where he recounts the Lord's discourse in Jerusalem at the last great day of the feast, when he sent forth the universal invitation to come to him for the water of life, and gives the assurance that everyone thus coming shall become in turn a source of spiritual life flowing to others;

and John adds: "But this spake he of the Spirit which they that believed on him were to receive, for the Spirit was not yet given; because Jesus was not yet glorified." John 7:37-39. Thus, step by step, the Master leads the disciples not only to see their present, but also their future need of the Holy Spirit.

(d) But it was when he was passing into the deep shadows of suffering, which gathered over the close of his life, and when the disciples began to realize their own sad orphanage, that he unfolds most clearly, not only the immediate coming of the Holy Spirit, but the fullness of blessing to follow his advent. "I will not leave you desolate," was the promise. The sorrow at his absence was to be more than compensated for to them by the wonderful seven-fold work the Holy Comforter would accomplish for and in them.

Notice the following passages in order:

1. "I shall pray the Father, and he shall give you another Comforter, that he *may be with* you forever, *even* the Spirit of truth; whom the world cannot receive; for it beholdeth him not, neither knoweth him; for he *abideth* with you and shall be in you." John 14:16-17.

2. "The Comforter—the Holy Spirit—whom

the Father will send in my name, he shall *teach you all things* and bring to your remembrance all that I said unto you." John 14:26.

3. "When the Comforter is come, whom I shall send unto you from the Father, the Spirit of Truth, which proceedeth from the Father, *he shall bear witness* of me; and ye also bear witness, because ye have been with me from the beginning." John 15:26-27.

4. "Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he has come, will *convict* the world in respect of sin, and of righteousness, and of judgment; of sin, because they believe not on me: of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the Prince of this world is judged." John 16:7-11.

5. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, *he shall guide* you into all the truth; for he shall not speak from himself, but whatsoever things he shall hear, *them* shall he speak." John 16:13.

6. "And he shall declare unto you the things that are to come." John 16:13.

7. "He shall glorify me; for he shall take of mine, and shall declare it unto you." John 16:14.

An analysis of the above passages, taken from the Passover discourse of our Lord, will show us the general work to be wrought by the Holy Spirit when he should come, after our Lord's departure:

1. He was to dwell in the disciples.
2. He was to teach them in their work.
3. Bring to memory the personal teaching of the Lord.
4. To testify or witness concerning Christ.
5. He was to work conviction in the world.
6. He was to guide into all the truth.
7. He was to glorify Christ in the Church on the earth.

These assurances and declarations coming from our Lord on the eve of his departure, came to the disciples with great value. They did not understand the full import of this teaching, but they were strengthened, and afterward they realized the full meaning. This full meaning will appear yet more clearly in our further study, as we analyze this work of the Holy Spirit. We shall see what depth of meaning there was in these words of our Lord to the disciples sent forth to preach the gospel, and found a kingdom in a world loving sin and hating righteousness. No

phase of their mission to the world, as the proclaimers of the gospel, would fail to need and receive the Holy Spirit's influence. Their minds were to be enlightened; their questions answered; their difficulties solved by his divine power. The conversion of the world was dependent upon his coming. The preaching of the gospel would be of no value without his aid. The infant Church would grow to gigantic proportions only as he should dwell in her midst. The disciple cast into personal conflict with sin and Satan would be but a puny contestant except as the Holy Spirit endowed him with divine power. That this was the significance of our blessed Lord's teaching will be fully apparent in our future study. As we have said, the disciples evidently did not realize the full import of these words until the blessing came, but much of encouragement evidently did come to them as the Master sat with them in the shadow of his own great passion and unfolded these promises. It reveals to us the tender depths of the Savior's love when he, so near his own agony, could wait to comfort and assure the apostles by these precious words of instruction and promise.

The dark hours which witnessed the tragedy of Calvary came all too soon for the disciples in

spite of the Master's comfort. The atonement is made for the sin of the world. In the mantle of night, during the day of suffering, the whole earth waited for the end to come. At last, with the cry, "It is finished!" he gave up his spirit. John 19:30. And the end of the suffering for the Son of Man had come. They buried him; the morning of the third day witnessed his triumph over death and hades. In the resurrection body the Master walks among his disciples, giving them every evidence of the reality of his resurrection, and teaching them concerning their work. At last he comes for the final visit to Jerusalem. From the city of David he leads them forth across Kedron, and up the side of Mt. Olivet, until at, near, the summit he stopped with the apostles. He gives to them the great commission. To them he entrusts henceforth the visible direction and development of his kingdom on the earth. But for this great work they must remember the needed and promised co-operation of the Holy Spirit. "Thus it is written that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name. unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the prom-

ise of my Father upon you ; but tarry ye in the city, until ye be clothed with power from on high." Luke 24:46-49, "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth. And when he had spoken these things, as they were looking, he was taken up and a cloud received him out of their sight." Acts 1:8, 9.

Thus with the promise again repeated, and with the ascension of our Lord, closed the old dispensations ; so far as the power and influence of the Holy Spirit was concerned—dispensations involved in much obscurity. They were dispensations of darkness, of sin, of groping after the light, of partial revelations, through patriarch, law-giver, priest and prophet. The only hope offered to man was through the keeping of a moral law and belief in a coming Messiah, prefigured to them in sacrifices and offerings. But now the Messiah had come ; his signs had been given to men ; his teachings had been given to his disciples ; his sacrifice for sin had been made, and he had now ascended to the Father. From thence he would send the Spirit to control and develop the new and last dispensation of grace to

men. For the Spirit's advent the disciples waited at Jerusalem. For his advent the world was ready, so far as it ever could be, until sin was banished by his power and the blessings of his presence realized.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER V.

THE BAPTISM OF THE HOLY SPIRIT.

Ten days of prayer by the disciples in "the upper room" at Jerusalem followed the ascension of our Lord. Not only had he promised them the needed power and presence of the Holy Spirit, but as he stood in their midst after his resurrection "he had breathed on them and said unto them, Receive ye the Holy Spirit. Whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." John 20:22. Thus in symbol teaching them that as in the beginning, "God breathed into man the breath of life and man became a living soul," Gen. 2:7, so now spiritual life was to be secured only by the quickening power of an inbreathed Holy Spirit. So they understood the Master, and so they waited the fulfillment of his promise. Not only had he never deceived them, but he had always gone beyond their hopes. So it was to be now. They had desired a temporal kingdom, they were to

receive a spiritual kingdom. They had desired to crown him King of the Jews; they were to help to prepare the world for the grander coronation of Lord of lords and King of kings. These things they did not know. They should know hereafter. "And when the day of Pentecost was now come they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled the house where they were sitting. And there appeared unto them tongues parting asunder like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:2-4. We are left in no doubt as to the fact that this wonderful manifestation was the beginning of the fulfillment of Christ's promise. The Apostle Peter, standing up with the eleven, in plain language declares that: "This is that which hath been spoken by the prophet Joel: And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, and your young man shall see visions, And your old men shall dream dreams. Yea, and on my servants and on my handmaidens in these days will I pour forth of my Spirit; and

they shall prophesy. * * * And it shall be, that whosoever shall call on the name of the Lord shall be saved." Acts 2: 16:21. And then having set forth in brief form the main facts of Christ's life and death he adds: "This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear." Acts 2:33. And when having awakened them to the sin of rejecting and crucifying Christ, they cry out, "What shall we do?" "Peter said unto them: Repent ye, and, be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord God shall call unto him." Acts 2: 37--39. In this account we have the record of the first revealed presence and power of the Holy Spirit, after our Lord's ascension and, in fulfillment of his promise. A few days later a similar, but somewhat less striking, manifestation of the power and presence of the Holy Spirit was given, setting forth the work in the midst of Judea. The band of disciples were struggling against the rising tide of opposi-

tion from the Jews. The hatred which had vented itself against the Lord until it secured his death, now sought the destruction of his faithful disciples.

The disciples turned to the Lord in prayer for direction and deliverance. "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit and they spake the Word of God with boldness." Acts 4:31. With such manifest tokens of Divine approval and co-operation, they had learned that the work was not to be limited to a narrow boundary. Accordingly, in a few months, under the leading of the Holy Spirit, Philip went into Samaria that he might preach the gospel; and "when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." "When the apostles, who were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Spirit; for as yet he was fallen upon none of them; only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy

Spirit.” Acts 8:5-17. This work meeting with divine approval, prosecuted under divine leadership, sustained by divine power, continued in Jerusalem, Judea and Samaria for several years without any attempt at territorial enlargement. But the gospel of the Lord Jesus must be carried unto the uttermost parts of the earth. They who knew the truth and had been blessed by its acceptance were to be witnesses of it to all nations. Such an enlargement of the work demanded a fitting inauguration. The narrow prejudices of the Jews must be broken down. There must be no chance for any disciple to believe that all were not equal under the blessings of Christ’s kingdom. The Gentiles must be brought into his kingdom. At Cesarea this work was inaugurated. A certain man there, “Cornelius, by name * * * a devout man and one that feared God”—was the first convert from the Gentile world. To this man, by special instruction, Peter was sent to unfold to him the gospel. His own prejudices as a Jew were overcome by the vision of the sheet let down from heaven, and to Cornelius he came and presented the gospel of the Lord Jesus; and “while Peter yet spoke these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision who believed were

amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God." Acts 10:44, 45. Thus to Cornelius and his kinsmen and friends came a repetition of the visible as well as the internal manifestations of the baptism of the Holy Spirit. Thus was carried to the apostles the conviction of the universality of the gospel proclamation, and Peter could with emphasis raise the question: "Can any man forbid the water, that these should not be baptized who have received the Holy Spirit as well as we?" Acts 10:47.

The news of this wonderful work and of the apostolic reception of uncircumcised Gentile members into the Christian Church soon spread throughout Judea and the narrow conceptions of the Jewish Christians speedily refused to accept so strange an innovation. Peter accordingly soon returned to Jerusalem and insisted upon the righteousness of his work and the evident intention of the Lord in it, because of his bestowment of the Spirit's power and presence. Having recounted to the Church at Jerusalem the way in which the Lord led and instructed him, he added: "And as I began to speak, the Holy Spirit fell on them

even as on us at the beginning. And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God." Acts 11: 15-17.

From this time forward the gospel was carried into all the adjacent countries by the apostles. Paul had been converted and became by divine direction the great apostle to the Gentiles. He pressed forward in his work throughout all Asia Minor and then into Europe. It was in the prosecution of this work that he came to Ephesus, where he had made a promise to preach the gospel. When he reached the city he found that Apollos had already began the work, but had not been baptizing the converts into the name of the Father, and the Son and the Holy Spirit, since he knew only of John's baptism. This made it necessary that Paul should correct the instruction; and to this end he gave command that they should be rebaptized. After their rebaptism, "when Paul had laid hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied." Acts 19: 1-6. Thus by the visible

manifestations of the Spirit's presence giving the divine seal of approval to the correction, instruction, and work of the Apostle Paul.

Thus have we sketched the several occasions on which the visible evidences of the baptism of the Holy Spirit occurred. Two important facts are here set forth and should be carefully noted. The first is that the order in these visible manifestations is the same as that given by our Lord in the great commission, *viz.*, Jerusalem, Judea, Samaria, and then, unto the uttermost parts of the earth. By divine command the apostles were directed to carry forward the work in this specific order, and by the visible, miraculous manifestations in the baptism of the Holy Spirit repeated at the inauguration of each advance movement the divine endorsement was given to the work. So that in this specific order the Holy Spirit witnessed to Christ by enabling the disciples to speak with tongues and prophesy.

The second is that the apostles subsequently, if not at the time, understood, and we to-day also understand, that the baptism of the Holy Spirit, at the period under consideration included two distinct kinds, or phases, of manifestation. The advent of the Holy Spirit's work in the world was accompanied with two kinds of revelation, and

both were included in one term, "the baptism of the Holy Spirit." There was the external, visible and temporary; the sound, the tongues parting asunder, the speaking in tongues unlearned, the power of prophesy. These constituted the visible and miraculous appeal to the physical senses; such an appeal as God has made in the inauguration of a new dispensation always.

Then there was the invisible, the internal and the permanent influences. Those which constituted the real blessing promised by the Lord personally to the disciples, and which was considered in the last chapter. These were to continue always and these constituted the real and essential baptism of the Holy Spirit. It is worthy of note here that the baptism of the Holy Spirit is called in Luke 24: 49, an endowment, or clothing with power. This power was to be theirs not in measure, not meagrely, but completely equipping them for service. It becomes apparent that this definition, given by the Lord, makes the real baptism to consist in the internal and the invisible, rather than the external and visible; and that the latter were only secondary to the former. Thus it will be seen that by the term "Baptism of the Holy Spirit" much more is implied than either the miraculous manifestations, or the endowment of

power, or both combined. In fact it becomes apparent from our Lord's own association of thought in the teaching of John 16th chapter with the promise as recorded in Acts 1st chapter that he included the whole work of the Holy Spirit in the promise of the baptism of the Holy Spirit. And the Apostle Peter evidently so understood the teaching when in Acts 2:39, he affirms that the blessing is continuative, abiding and permanent. The conclusion then, from the Master's teaching and Peter's interpretation is, that the entire work of the Holy Spirit inaugurated on the day of Pentecost, and to continue unto the end of time, including the temporary external, and abiding internal manifestations, from the hour of the sinners awakening, through his conversion, justification, sanctification, and redemption, is the real baptism of the Holy Spirit. If the promised baptism of the Holy Spirit be considered in its connection with our Lord's statements as recorded in John 15 and 16 chapters, it becomes evident that nothing less than the entire work was intended to be included in the expression, baptism of the Holy Spirit, thus including the two-fold word, of *power* to become the sons of God, and power to serve the living Christ.

When we remember that the baptism of the

Holy Spirit must precede the preaching of the gospel in all nations, and that he was to be the active agent with the apostles and the subsequent ministry in thus proclaiming the gospel to all peoples, we can see a striking significance in these external manifestations as they appeared and formed part of the baptism of the Holy Spirit. These four *epiphanies* brought to the disciples the endowment of prophesy and of speaking with tongues, possibly together with physical healing as incidental and symbolical of spiritual healing. And thus there was symbolized the great work of the Church in becoming the proclaimer of the gospel of the crucified, risen and ascended Christ, and by this means to conquer the world for Christ. But beyond this symbolism and visible revelation they were to receive endowment of power, a sanctification of energy, a direction of life fitting them for this great work. The disciples and the Church should ever realize this latter and real gift of the Spirit, but the world of unsaved would behold this external manifestation as a testimony to the physical senses that spiritual power had been given. The external served its purpose and ceased with the personal ministry of the apostles. The internal has never ceased, but abides with the

Church and is the last gift of heaven to earth for her purification.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

THE PROMISE.

Our blest Redeemer, ere he breathed
His tender last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

He came sweet influence to impart,
A gracious, willing guest
While he can find one humble heart
Wherein to rest.

And his that gentle voice we hear,
Soft as the breath of even,
That checks each thought, that calms each fear,
And speaks of heaven.

And every virtue we possess,
And every victory won
And every thought of holiness
Are his alone.

Spirit of purity and grace
Our weakness pitying see,
And make our hearts thy dwelling place
And meet for thee.

—H. Auber.

CHAPTER VI.

SINS AGAINST THE HOLY SPIRIT.

The antagonism on earth to Christ and his mission was intense. The natural heart rejected him in every advance he made to help men. Men possessed by demons met him and resisted him. The prince of darkness assailed him with temptation in every form and during his entire ministry. Men reviled him. They slandered and blasphemed. At last they crucified him. It is but one illustration of the merciful love of the Christ, so characteristic of his whole life, when in the midst of their sins against himself he warns them of the danger of sinning in like manner "against the Holy Spirit when he should come."

1. "Verily I say unto you, all their sins shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin; because they said he hath an unclean spirit." Mark 3:28-30; Matt. 12:24-32; Luke

12:10. This was a signal of danger. The closing words of the evangelist afford us an explanation for his warning, and suggest a key for its interpretation. The Pharisees had accused the Master of being in league with Beelzebub, the prince of devils, and by Satanic agency casting out devils from men. This the Master recognized as blasphemy against himself. It was malignant rejection of Christ against their own reason. It was devilish imputation to Christ, of hellish purposes against the clearest evidence to the contrary. Apply the same principles to blasphemy against the Holy Spirit and you have the correct definition of this sin; a malignant, wilful rejection of the Holy Spirit's work linked with an imputing to him of hellish purposes against reason and conclusive evidence to the contrary. The soul committing this sin is at once forsaken by the Holy Spirit, and forever left to his sin. He can have no spiritual sensibility, no power of repentance, no awakening of conscience, no desire for salvation, no impulse to seek God, no hope for peace or pardon. He is forever lost while yet living in a world where the power of the cross remains, where the Bible is still open, where the holy ordinances are still manifested and observed, where the Holy Spirit is still working conviction

to sinners and comfort to saints. This sin began in thought, grew in purpose, and was completed in deliberate, open act, and brings its fruit in eternal rejection. It is the only sin declared to be unpardonable, and is not to be confused with any other sin against the Holy Spirit. A clear distinction is made in the language of Scripture, between the sin for which God, in this life and before death, forever rejects the soul, and refuses to him all holy influences; and the sin by which the sinner himself continues to reject God, though God pleads with him even unto death. God's rejection of the sinner, and the sinners rejection of God, are two things, even though the ultimate result to the sinner be the same.

2. This leads, then, to the consideration of this sin, as set forth in the epistle to the Hebrews: "A man that has set at naught Moses' law, dieth without compassion on the *word of* two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy who hath trodden under foot the Son of Man, and hath counted the blood of the covenant an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10:21-29. Here the sin described, and against which warning is given, is where the sinner having come to the knowledge

of the truth, and having received the light necessary to enable him to obey the truth, treats with contempt, dispises the truth and the Holy Spirit who comes to him as a messenger of the truth. The spirit has not forsaken him, but he has forsaken the spirit; he has despised the Spirit and his work. Practically this sin works as great ruin as the former, but it lacks the malignant, blasphemous features of it. That they are closely related, is apparent, but that they are not the same is evident from the terms used and from the context. Most truly does the apostle close his word of warning against the commission of the last sin, by the solemn declaration: "It is a fearful thing to fall into the hands of the living God."

3. The third sin against which the soul is warned, is that charged by Stephen upon his persecutors: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit." Acts 7:51. In every effort the Holy Spirit makes to awaken, to convict, to enlighten, the soul antagonizes his influence and his power. Whether his message be delivered by prophet or apostle, or if he come by his own revelations and manifestations, the sinner opposes and resists him. That this sin can lead to great crimes is

evident in the death of Stephen, and evident also in the many greivous sins committed by men in every age, when they resist the power of the Holy Spirit. It may not take on the malignant features of blasphemy; it may not be so fearfully ungrateful as despising his holy love, but it arrays the sinner in open antagonism to God's love, and if continued, leads to his eternal ruin. There can be no doubt of its enormity. When the Holy Spirit would awaken that he might save; when he would convince that he might heal; when he would arouse that he might lead out of danger; then the forces of the whole moral and spiritual nature in man are turned into warfare against him. Still he does not turn away from the sinner, but until death has closed the day of strife, and the sinner perishes by his own perverseness does the Spirit seek to arouse, convince and save.

4. Against two of the early members of the Church in Jerusalem was laid the charge of lying to and tempting the Holy Spirit. The swift execution of the divine sentence leaves no room for doubt as to the estimate God places upon this sin. Its character is best learned from the facts as recorded. The covenant voluntarily made with the Church was not kept. Gross deception

was resorted to that the Church should not know the truth. They coveted that which they had pledged to God, and then sought to mislead the Church by seeming to keep the covenant made. But Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Spirit? . . . Thou hast not lied unto man, but unto God." And to his wife, he said: "How is it that ye have agreed together to tempt the Lord." Acts 5:3, 9. Again, in the epistle to the Hebrews, we find this language: "Wherefore, even as the Holy Spirit saith, To-day if ye shall hear his voice, harden not your hearts, as in the provocation, like as in the day of the temptation in the wilderness. Wherewith your fathers tempted *me* by proving *me*, and saw my works forty years." Heb. 3:7, 8. This term "tempt" is made in this sin synonymous with "lying to the Holy Spirit," and evidently implies a turning away from the covenant obligation which the soul has made with God. The Jews tempted—tried—God's Spirit by desiring to turn back to Egypt after he had graciously delivered them and they had enrolled themselves among his people. Ananias and Sapphira likewise tempted God by desiring to go back to the world after they had voluntarily enrolled themselves among

God's people and then attempted to deceive the Church regarding their real purpose. So the Christian professor of to-day who, having entered into covenant with God's people, and having voluntarily placed himself among them, turns away from his covenant, and attempts to deceive the Church, while still remaining in her membership, is tempting, or trying the Holy Spirit. Having pledged to the Church his time, his influence and his means he is under obligation to keep his pledge. The Church is the temple of the Holy Spirit and the wrong he commits against the Church is not primarily against men, but is against God—against the Holy Spirit. The enormity of the sin is easily understood when we remember the fearful condemnation of God in the judgment here recorded.

5. The next sin against the Holy Spirit is that of defiling the temple. This means to destroy the Church or corrupt the body, by taking away the sanctity which belongs to it. "Know ye not that ye are a temple of God, and the Spirit of God dwelleth in you? If any man destroy the temple of God him shall God destroy; for the temple of God is holy, which *temple* ye are." 1 Cor. 3:16, 17. Again "Know ye not that your body is a temple of the Holy

Spirit which is in you, which ye have from God? And ye are not your own; for ye are bought with a price: glorify God therefore in your body." 1 Cor. 6:19, 20. In these two passages the apostle is emphasizing the sacredness of the temple of the Holy Spirit. In the first, the Church, as the temple, is considered. In the second, the body of the believer. The destruction or defilement is substantially the same in both. It is the perversion of the temple from a holy to an unholy use. In the Church, as an organized body of believers, this sin is committed when the Church fails to recognize Christ as her foundation and the work of the Church to co-operate with God in saving souls and developing a holy life in Christians. In the Christian's body this sin consists in using the body for unholy and impure purposes especially as the sin may take the form of fornication. The apostles realized the great temptation to this sin both in the Church and in the believer, and knowing this he makes the warning against it a serious matter. That any kindred sin, even defrauding a brother, is to be considered as an abuse of the body, as the abode of the Holy Spirit, is apparent from the language of Paul where he urges against fornication, concupiscence and defrauding a fellow

Christian and adds: "For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man but God, who giveth his Holy Spirit unto you." 1 Thes. 4:7, 8.

6. Another sin or offence against the Holy Spirit, to which the Christian is peculiarly liable and from the commission of which he is specially warned is that stated by Paul in the terse language "quench not the Spirit." 1 Thes. 5:19. In his work of purifying the soul from all corruption, the Holy Spirit can be either actively hindered or passively nulled. His work may thus be quenched in the soul. The professing Christian may by antagonistic means overcome the influence of the Spirit upon his own soul or upon others. His daily life; his business habits; his social relations; his "walk" may be such as to over-power in large measure the influence of the Spirit as he seeks to purify and edify and comfort the soul. The Christian again may simply be indifferent to the Spirit's influences and by leaving him alone, refusing to actively co-operate so render largely ineffective the Spirit's influence. The Spirit ever strives to lead the disciple to higher and holier life; to purer and nobler purposes; to guide into duty; to over-

come temptation; to, in fact, prosecute the great work of the Church and of Christians in the world, and whatever power the Christian may use against such influence and leading of the Spirit is quenching his power, and so also is the simple neglect of such holy influences. By these means the efficiency of the Spirit in the world is largely hindered.

7. A final sin against the Holy Spirit is that presented by Paul when considering the temptation to which Christians are liable in speaking impure language, to using bitter and angry words against others. He says: "Grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption." Eph. 4:30. The precepts enjoined are practical. The Christian is to walk before men in an exemplary way manifesting so far as possible a Christ-like character. That the Holy Spirit is grieved when unholy actions, impure words, unkind statements are found in his daily walk, is but a sequence to his own holy nature and his holy work on earth. Ye are brethren and he is our elder brother who when he was reviled, reviled not again; who taught simplicity in manner, purity in word and thought, honesty in life everywhere, and humility in service for his sake; and it can but grieve him

sorely if we walk not in his ways. He has sealed us unto the day of our redemption, when we shall be like him, for we shall see him as he is.

Here we have set before us seven distinct sins against the Holy Spirit. Each carries with it its own penalty. To sin against God the Father has been grivous enough, since such sin ruined the race. To sin against the beloved Son who gave himself for us is still greater as it embodies enmity with deepest ingratitude. But to sin against the Holy Spirit, the convincer, and comforter, is greater still, since it not only includes all the others but adds to these transgression against all truth. Let the soul then, whether in the depths of sin or in the way of life, learn the enormity of sinning in any way against the Holy Spirit.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

THE WARNINGS.

The Spirit, oh sinner
In mercy doeth move
Thy heart so long hardened
Of sin to reprove,

Resist not the Spirit
Nor longer delay.
God's gracious entreaties
May end with to-day.

Defiled is the temple
Its beauty laid low
On God's holy altar
The embers faint glow
By love yet rekindled
A flame may be fanned.
Oh quench not the Spirit
The Lord is at hand.

Oh child of the kingdom
From sin's service cease,
Be filled with the Spirit,
With comfort and peace,
Oh grieve not the Spirit
Thy teacher is he,
That Jesus thy Savior
May glorified be.

—*P. P. Bliss.*

CHAPTER VII.

WHAT THE HOLY SPIRIT DOES FOR THE SINNER.

Part of the work promised by the blessed Master, as resulting from the advent of the Paraclete, was to be his influence upon the unsaved. "And he, when he is come, will convict the world in respect of sin and of righteousness and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." John 16: 8-11. There is here set forth clearly, the doctrine that the arousing of the soul to its sinful condition, of the need of righteousness, and of the certainty of the judgment, is the personal work of the Holy Spirit. Without his secret power exerted in this threefold conviction, the sinner can never come to Christ; will never seek for salvation from sin or its consequences. Before the sinner will either desire or seek after salvation, he must realize his true condition and seek for divine help.

Both the knowledge of this need and the power to seek for salvation is wrought in his soul by the agency of the Holy Spirit, and in the words of the Lord we have set forth the trinity of conviction produced in the heart of the sinner, showing him how he has offended the triune God. But this declaration of our Lord in this closing discourse to his disciples was but the affirmation of truths already in part set forth. Earlier in his ministry he had set before them the truth that the power to receive him as Savior, and the efficiency of the Word itself, were dependent upon the direct influence of the Holy Spirit. From the analogy of the bread, he had taught them that they spiritually must be made partakers of himself, feeding upon him in order to the maintenance of spiritual life. It was one of the Lord's teachings hard to be understood without the enlightening of the Holy Spirit. The result was, many of his professed followers said: "This is a hard saying. . . . But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? *What* then if you should behold the Son of man ascending where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are Spirit and are life.

But there are some of you that believe not." John 6: 60-64. Here he clearly connects the reception of spiritual life, and the knowledge of the truth and consequent salvation of the soul, with his ascension and the resulting baptism of the Holy Spirit. Genuine discipleship is here shown to be, not simply the result of hearing the truth, but the application of that truth to the inner life by the Spirit of God. This passage was his own interpretation of his other declaration that "no man can come unto me except it be given unto him of the Father." John 6: 64-65. These are strong words. They carry a weight of meaning not lightly to be esteemed by the sinner. Every drawing toward God is not of his own will, except as that will is moved by the Holy Spirit. Every conviction of separation from God, and need of God, every perception of the truth of God's Word, is produced in the mind and soul by the Holy Spirit. It becomes a matter of great moment when the sinner, for any reason, sets aside these impressions and convictions. He is setting aside the only power by which he can come to God and find salvation. The teachings of the apostles but add emphasis to these conclusions set forth from the Master's own words. Paul says: "I give you to understand that no

man speaking in the Spirit of God, saith Jesus is anathema ; and no man can say, Jesus is Lord but in the Holy Spirit." 1 Cor. 12 : 3. Here the apostle sets forth that public confession of Christ as Lord—as the soul's Lord—is made by the power given by the Holy Spirit. John also says: " Hereby know ye the Spirit of God ; every Spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4 : 2.

Thus there is set forth clearly, that the sinner is dependent upon the Holy Spirit for conviction. The three-fold conviction already considered, *viz*, the reception and understanding of the divine word ; for the power to receive Christ as Savior ; for the power and disposition to confess Christ as Lord and Master before men. In other words the Scriptures plainly teach that the sinner is dependent upon the Holy Spirit in securing salvation from the very first awakening to the fact that he is a lost soul and needing a Savior, until the work of grace is completed in his confession of the Lord Jesus as Savior. No creeds, no forms, no morality, no Church organization, no service can bring him into God's Kingdom. The Holy Spirit, operating upon his heart, some times in ceremonies, some times in forms, some times in a sound creed, always with the Word of

God, always by some human voice bearing the message, awakens him to his true condition, and if he yields, works in him a full salvation.

One memorable scene in the life of our Lord brings plainly before the mind this wonderful truth. The quiet night had witnessed the Savior, as was his custom, seeking the garden for prayer and meditation. A ruler of the Jews follows him. Together they sit down to talk of the kingdom of God—the spiritual Christ and the Rabbi, knowing but little beyond Jewish forms and ceremonies. Read the record: “Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him: Verily, verily, I say unto *thee*, except a man be born anew, (from above) he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water (*i. e.* out of water in natural birth) and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh (natural); and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born anew. The wind

bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth ; so is every one that is born of the Spirit." John 3 : 1-8. *

It was substantially this truth that Paul sought to emphasize when he declared ; " The kindness of God our Savior, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing (laver) of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior : that being justified by his grace, we might be made heirs according to the hope of eternal life." Titus 3 : 4-7. The essential fact is the work of the Holy Spirit in renewing the soul, and without this there is no salvation. So forcibly is this truth declared in God's Word that

* The interpretation here given to the expression "born out of water," is not vital to the argument or line of thought. It is suggested as the one adopted by the author on the well known principle of interpretation that a figurative and literal reference is never made to the same thing in the same text. The same principle applies in Matt. 3 : 11. In the passage above, the facts of natural birth, the close connection with the thought in the preceding and succeeding verses, and the well known custom of the Jews of receiving the new born child into a basin of water directly, these make the interpretation seem correct.

there is nothing strange about the repeated emphasis laid upon the work of salvation, as being really a new creation. Not a re-modelling; not simply a transformation, but a regeneration. As in the beginning God created the worlds, so now he recreates the soul, and as in the beginning the Holy Spirit brought order from chaos, beauty from desolation, life from death; so now he also brings spiritual order out of the ruin of sin and imparts life where sin reigned.

In Ephesians 2:10 we read: "We are his workmanship, created in Christ Jesus for [good works which God afore prepared that we should walk in them." In 2 Cor. 5:17, we read again, "Wherefore if any man is in Christ he is a new creature." All creation is by divine decree, he speaks and it is done. Creating is not forming or making over out of old materials, it is absolutely bringing to *be*, that which was not. We have already seen that no life can come in any form except by divine impartation from the Holy Spirit. He it is then who comes to the soul dead in *trespasses and sins*, absolutely without spiritual life, and imparts the germ of the Christ life in the soul, thus destroying the old Adam in the soul, putting him to subjection in the flesh, and creating the new Adam instead that he may reign over the

whole man. Thus he creates the soul anew in Christ, thus the soul receives Christ and "he that hath the Son hath the life, he that hath not the Son hath not the life." 1 John 5:12. "And this is life eternal, that they should know thee the only true God and him whom thou didst send, Jesus Christ." John 17:3.

If these truths be fully received we are confronted with the important facts that to the influence and presence of the Holy Spirit the sinner is indebted for every holy desire, every awakening to his real condition as a sinner. His conscience, his judgement, his apprehension, his decision, his conviction of truth and duty, are wrought through the Holy Spirit. Again and again should the church emphasize these momentous truths and before a dying, sinning world should hold the awful consequences of not heeding every influence of the Spirit, coming in mercy, and whose holy ministrations to us, in us, and for us, are part of the purchase of the Redeemer's blood. He comes to this work in us because a crucified Christ ascended up on high and sent him into the world for this purpose. As the world cannot be saved without the blood of the crucified Christ, so the world cannot come to Christ, except the Holy

Spirit move upon him to awaken, convict and recreate.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER VIII.

WHAT THE HOLY SPIRIT DOES FOR THE SAINT.

Thus far in our studies of God's work in the world, under the dispensation of the Holy Spirit, it has become apparent that the sinner cannot be saved except as he receives the influence of the Spirit. It would only be a natural conclusion from the texts considered, that the primary result of salvation is a proper adjustment of the saved soul to God's will through the help of the Holy Spirit; and if, as we have seen, a soul is never finally without hope until there is a complete separation from the Spirit, it may reasonably be argued that a soul is never saved until there is a complete union with the Holy Spirit. It would then follow that, as important as is the work of the Holy Spirit in securing regeneration, his work is none the less important in completing regeneration by sustaining forever the new life begun in the soul, which is sanctification. It is at this point that care should be specially taken

to understand the meaning of the term sanctification as implying a setting apart to divine service, rather than any conformity to a fixed standard of Christian experience. Special emphasis then is laid in the New Testament on the relation of the Holy Spirit to the believer in Christ Jesus. Our blessed Lord himself in the promises given to the disciples concerning the Comforter laid special stress on this part of his mission.

1. "I will pray the Father and he shall give you another Comforter that he may be with you forever He abideth with you and shall be in you." John 14:16, 17. The same apostle who records this promise also declares: "Hereby we know that he abideth in us by the Spirit which he gave us." 1 John 3:24. And again: "Hereby know we that we abide in him and he in us because he hath given us of his Spirit." 1 John 4:13. And so Paul asks: "Know ye not that your body is a temple of the Holy Spirit which is in you, which we have from God." 1 Cor. 6:19. Thus it is set forth that the Holy Spirit dwells in and abides with believers in Christ Jesus. Such a truth sets before the professor the sacredness of his new life. He is no longer alone. God, the Holy Spirit, is with him and dwells in him—sacred, holy relationship.

And this relationship is not a temporary one: it is not transitory, nor fluctuating. While there may be an ebb and flow in the believer's emotions, or even in his realization of the Spirit's presence, yet the Holy Spirit is promised as an abiding presence. The Master uses the strongest of terms—*forever abides, dwells in you*, and these terms imply that where the relationship has become real, it is also permanent. The necessity for this will become more and more apparent as we examine the nature of the work to be accomplished by the indwelling Spirit.

2. Special emphasis is laid upon his work in purifying the heart and cleansing the soul. Various terms are used by which to designate this work, but they are largely synonymous. The work of purification is considered a transformation into the likeness or image of the Lord Jesus Christ. It is to this thought Paul is directing attention, when in drawing the contrast between the old and new dispensations, he declares that the commendation of the gospel he had preached was in the work wrought by the Holy Spirit in the hearts of the disciples; while that of the old was that God had written his law on tables of stone, "Ye are an epistle of Christ, ministered by us, written not with ink, but with

the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh." He then shows that it is the Spirit who makes the dead sinner to live, and develops him into a glorious righteousness. Then he argues that while Moses, having seen the glory of the divine presence in the Mount, must needs veil his face from the people and that this veiling still continues to the one who seeks to know God only through the law, that now, under the new dispensation and by the power of the Holy Spirit, we can know God; and by the work of the Spirit when we do know him the veils of ignorance, prejudice and sinfulness are taken away, and seeing Christ, we are by the Spirit transformed into his image. "Now the Lord is the Spirit and where the Spirit of the Lord is, *there* is liberty, (*i. e.*, unveiled vision). But we all with unveiled face reflecting as a mirror (margin R. V.,) the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit," 2 Cor. 3:13-18. Thus the soul is by the Spirit enabled to discern in Christ the glory of righteousness, and by the same Spirit is enabled by gradual transformation to attain thereto, even to a likeness of Christ. It is this same truth in another form that Paul, in speaking

of, the evils begotten by sin in the world, says: "And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." 1 Cor. 6:11. And that this work might be accomplished, was set forth as the purpose of God in salvation where Paul again said: "God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." 2 Thes. 2:13.

3. It is the development of this spiritual life, begun in the soul and carried forward to the perfect likeness to Christ by the Holy Spirit, that renders it essential that the Christian shall be led by the Spirit. The soul is no longer to follow his carnal desires, but the Spirit is to lead him on to complete victory over sin in every form. So Paul declares; "But I say, walk by the Spirit, and ye shall not fulfill the lust of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law." Gal. 5:16-18. It is only another mode of presenting the same thought, when the apostle, following

the promise of our blessed Lord, recognizes that the believer is taught the way of duty and service by the Holy Spirit. Christ had said: "He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. And again, "He shall guide you into all the truth." John 16:13.

4. Every saved soul realizes his need of divine direction, of divine illumination, of that wisdom which is from above, and to every such soul there comes, in the words of the blessed Master, an assurance that he shall be so guided and led. The Spirit within him enables him to perceive spiritual things, to know God's will and to receive divine wisdom. This spiritual illumination is by Paul put into contrast with the natural powers, when quoting from the prophet he says: "Things which eye saw not, and ear heard not, and *which* entered not into the heart of man, Whatsoever things God prepared for them that love him. But unto us God revealed *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the Spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the Spirit of the

world, but the Spirit which is from God; that we might know the things that are freely given to us of God, which things we also speak not in words which man's wisdom teacheth, but which the Spirit teacheth: comparing spiritual things with spiritual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man." 1 Cor. 2:9-15.

No language can express more clearly the wonderful blessings opened to the believer by the Holy Spirit than this language of Paul, in which he recognized not only the fact of the abode of the Spirit within the soul of the believer; but that he is there to enable him to become Christlike, and to lead and teach him in the mysteries of the way of life, of discharge of duty, and to know spiritual things.

5. But the Scriptures assure us that all this is that the believer may have assurance of the eternal blessedness that is to be his, and so emphasis is laid upon the fact, that the Spirit thus in the soul of the believer is also a seal of the Christian's adoption into God's family, and

pledge of his future inheritance. So Paul declares: "Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts." 2 Cor. 1:22. And again, "we who hoped in Christ, having heard the word of the truth—having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory." Eph. 1:13, 14. In these and similar passages the Apostle recognizes that the Spirit, dwelling in the Christian, is a seal, or witness to the soul's salvation. God has, in giving the Christian the Spirit, given to him such an impress of divine life and character that he is recognized as belonging to God's kingdom. Here is the test or evidence of divine proprietorship in the redeemed soul; and the indwelling Spirit, thus stamping the divine likeness upon the believer's character, gives to him also the pledge of final redemption and perfect glory. Thus the work of Christ in redemption is made perfect by the Spirit abiding forever in the soul. And no soul has any hope for eternal life to whom the Spirit has not come and does not in the very transformation of character into the Christ-

image, thereby, give the seal of divine possession, and the pledge of eternal glory." *Vide* 1 Cor. 15:45.

6. But such a Christian, looking forward by faith with assurance to the coming glory, to the victory over sin and death, over the world, the flesh and the devil and the triumphs of the resurrection, realizes his own weakness by nature while in the flesh, and constantly cries out for deliverance, for guidance, for wisdom, for strength, for power, and it is to such an one comes the assurance, that by this same indwelling Spirit, he shall receive the needed blessings. Such was the burden of Paul's prayer for Christians as he declares: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man;" Eph. 3:14-16. The result of this blessing would be that the Christian thus "strengthened through the Spirit" would be "rooted and grounded in love" and would comprehend the measure of the love of Christ and be "filled with all the fullness of God." Such were the possibilities which Paul realized opened before every believer.

7. For this he prayed. For this he taught others to pray; and while he prayed he realized that no prayer would find "access to God" except the heart had indited it and so had taught the saved soul how to present to the Heavenly throne of grace an acceptable prayer. It is thus that he intends to teach, that Jew and Gentile "both have access in one Spirit unto the Father." Eph. 2:18.

These passages set forth clearly that the Christian life is a new life; that he is a new creation. Spiritually he has become the temple of the Holy Spirit, in whom the Spirit is to dwell forever, by whose power victory is to be attained over the carnal nature, by whose leadings he is to be guided into all truth, to whose witness in the seal or impress of the divine nature, there is given a pledge or earnest of the eternal glory beyond; by whom here the Christian is strengthened and through whose power he attains access to God. Such is the Christian. Not some Christians, but all. Without this work wrought in the soul of the believer no one is a Christian. Such a life is a saved life. Such a life is ready for time or for eternity. Such a life is eternally blessed.

"Glory be to the Father, and to the Son, and

to the Holy Spirit, as it was in the beginning,
is now, and ever shall be, world without end.
Amen."

HOLY SPIRIT—FAITHFUL GUIDE.

"Holy Spirit—faithful guide
Ever near the Christian's side,
Gently lead us by the hand,
Pilgrims in a deserted land,
Weary souls fore'er rejoice,
While they hear that sweetest voice,
Whispering softly, wanderer, come!
Follow me, I'll guide thee home.

Ever present, truest Friend,
Ever near thine aid to lend,
Leave us not in doubt and fear,
Groping on in darkness drear.
When the storms are raging sore
Hearts grow faint and hopes give o'er,
Whispering softly, wanderer, come!
Follow me, I'll guide thee home.

When our days of toil shall cease,
Waiting still for sweet release,
Nothing left but heaven and prayer,
Trusting that our names are there:
Wading deep the dismal flood,
Pleading nought but Jesus' blood,
Whispering softly, wanderer, come:
Follow me, I'll guide thee home."

CHAPTER IX.

THE DOCTRINE IN ROMANS EIGHTH CHAPTER.

The analysis made in the previous section is based upon the order used by the apostle in the eighth chapter of Paul's epistle to the Roman Church. The truths we have been considering are brought out in a most forcible manner in that chapter and for this reason it should be studied carefully as an entire section. This eighth chapter of Romans treats of the Spirit's influence upon the life of the justified soul, and shows in a forcible manner what he does for the Christian. The study of this chapter will then be more than a recapitulation of the preceeding; it will be a study of the apostle's own argument in his own order and from his own plan and purpose. In the seventh chapter the apostle had been considering the conflict between the two natures in the Christian—the carnal or fleshly nature and the spiritual or regenerated nature. This conflict will consummate in the victory of the spiritual through

Christ Jesus our Lord, when the Christian has been delivered from "this fleshly body of death."

The spiritual nature he considers as the new nature and as constituting, the real person, and so, while he recognizes this war in the soul between the two natures, he boldly announces in the opening of the eighth chapter "that there is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." Rom. 8:1, 2. He then shows that the Christian is always a person who walks not after the flesh but after the Spirit. He draws the dividing line between saint and sinner just where our blessed Lord himself drew it—at the new birth, or regeneration. He knows no Christian but one who minds the things of the Spirit. He recognizes no justification but for the soul in subjection to the law of God through the life and peace imparted by the Spirit. And while he recognizes the frailties and sinful propensities of the carnal nature, he proceeds step by step to show the regenerated soul how, by and through the Holy Spirit, he shall overcome sin and at last come off more than conqueror. This argument is then the apostle's battle cry by which he en-

courages the Christian to move forward to an assured victory.

1. He recognizes the reality of the Lord's promise of an abiding Comforter as the fundamental condition of success. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his spirit that dwelleth in you." Verses 9-11. Here the apostle emphatically recognizes that all reality in the Christian life and all hope for the Christian in this life, or in the resurrection, turns upon the other fact that the Spirit which dwelt in fulfillment in the Son of Man dwells also in the believer. The home, the abiding place of the Spirit, is in the believer. Thus the evidence of being a Christian as well as the condition of success, as a Christian, turns upon whether or not the body has become the home-place of the Spirit. There seems to be no appeal from the apostle's emphatic statement that "if any man hath not the Spirit of Christ he

is none of his.” And the Master declared that this possession was a permanent one.

2. The logic then of the apostle is irresistible, that if this conflict between the fleshly or carnal and spiritual natures exists, and the reality of the Christian life is only assured by the fact of the Holy Spirit dwelling in the believer, he must put to death the deeds of the body, and so overcome sinfulness. “So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh ye must die; but if by the Spirit ye put to death the deeds (or doings) of the body, ye shall live.” Verses 12, 13. This putting to death of the doings of the fleshly nature is then the first thing wrought in the soul by the presence and power of the Holy Spirit. And the Christian should recognize this truth set forth here as vital. The whole logic of the Christian life is the supremacy of the Holy Spirit in the soul over the influences of sin, from whatever source they may emanate. Victory over sin is God’s purpose for the Christian; it must become his purpose for himself.

3. To this end the apostle quickly adds: “For as many as are led by the Spirit of God, these are sons of God.” Verse 14. This leading is not such as would be secured by a slavish sub-

jection to a tyrannical power, but it is the leading of a willing surrender to divine love, which has secured the confidence of the believer. It implies the willing surrender of the soul to divine control; but this surrender carries with it the highest use of all the intellectual and moral faculties. The soul having turned from the bondage of sin stands forth in the liberty of the sons of God, and gladly follows the divine direction, thereby obtaining the mastery of the carnal nature and the highest possible conformity to the divine will; no longer slaves of sin, but sons of God.

4. And so Paul declares: "Ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry: Abba, Father. The Spirit himself beareth witness with our spirit that we are the children of God." Verses 15, 16. The spirit in the believer, working his transformation into the likeness of Christ, is the testimony to his own soul that he is God's child. This testimony to the adoption is found in the experience of the believer whereby he perceives his love for the Christ to whom he is being conformed, and in the consciousness of peaceful fellowship, with God. The sense of harmony, of fellowship and communion, is however a result of his Christ-likeness, rather than a

co-ordinate experience begotten independently, or separately. There is nothing in this language to imply that the witness of the Spirit is other than a realization of fellowship with Christ, and of childship with the Father, because of the work wrought in the soul by the Spirit in mortifying the deeds of the body and attaining to the high standard of Christian life exemplified in our Lord. The witness of the Spirit may beget—yea, will beget—emotions of love, joy and peace, but these are the results; they are not the witnesses themselves. The witness of the Spirit is in the desire to overcome sin. To attain victory over the carnal nature and in the consciousness that this work, as it is accomplished, brings the believer into hallowed fellowship with Christ. Enmity in the heart is taken away. The conflict is not between the soul and God, but between the spiritual and carnal natures in the believer. The enmity is not between the saint and his heavenly Father, but between the old and new man. Herein is found the witness of the Spirit, when the saved soul can look up and realize and recognize God as Father. The family relationship is established, the name has been accepted, and like Thomas he exclaims: “My Lord and my God.” This the apostle declares is the witness of the Spirit.

5. But the Christian realizes that if he is God's child, there are implied results growing out of this relationship. Childship means something. And so the apostle argues: "If children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*." He then proceeds to argue that the whole creation is waiting for the redemption of the body from the grave; or in other words that "the Spirit of him who raised up Jesus from the dead, will also raise up our moral bodies through his Spirit that dwelleth in you." And until that glorious work is accomplished the whole creation, both material and spiritual, is waiting. "And not only so but ourselves also which have the first fruits of the Spirit, groan within ourselves, waiting for *our* adoption, *to-wit*, the redemption of our body. Verses 17-23.

Salvation, then, is something more than being a member of God's kingdom; it is the pledge, through the indwelling Spirit, of joint heirship with Christ to all the glorious inheritance of God. To be a child of God, is to hold God's pledge of resurrection from the dead and the entrance into the full enjoyment of being God's own beloved children. So then there becomes not only the

soul's redemption from sin through the blood of the Lord Jesus Christ, but there is also the redemption of the body from the grave through the power of the Holy Spirit dwelling in the believer. And this redemption of the body is the pledge of an abundant entrance into all the riches and glory of God's eternal kingdom.

6. From the doctrine of the resurrection and its consequent blessings, the apostle proceeds to draw a valuable conclusion for the present. The Christian realizes his own weakness and the dangers, conflicts, temptations and perils of his life, and he seeks for help in these and he realizes that unless God helps him he must fail; and so while the apostle has encouraged him for the future, he will also encourage him for the present. And he declares: "And in like manner the Spirit also helpeth our infirmity." Verse 26. Thus, while the Christian, in his present estate, finds himself environed with difficulties, he has in the indwelling Spirit an omnipotent helper. It is no mysterious promise then that divine "grace is sufficient for us" in every emergency. The Holy Spirit forever abiding with the believer grants him the aid of the same potent energy by which all grace and glory has ever been given, not only in the beginning, but now and evermore

he is our helper ; not more, nor less, than an Almighty helper. This implies that every energy, every faculty of the believer must be exercised to overcome sin and weakness and temptation. And at the point where human endeavor would fail—at the hour of sinking weakness—at the time of possible surrender the soul is lifted, strengthened, helped by the Almighty Spirit.

7. Beyond this the apostle leads us one step. All Christian success is conditioned on prayer. But where is the Christian who has not sometimes wondered if the things he asked for were the things he ought to ask for, or to receive? And here again the Spirit is our helper. “We know not how to pray as we ought ; but the Spirit himself maketh intercession for us with groanings which cannot be uttered ; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” Verse 26 and 27. So then the believer has two intercessors. One the Lord Jesus, at the throne of mercy. The other, the Holy Spirit within his own soul. How can he fail who comes thus in prayer for forgiveness, mercy, grace and strength? It is not possible. God is his eternal deliverer. No wonder that from such a study the apostle should ask :

“Who shall lay anything to the charge of God’s chosen ones?” If God has justified, if Christ Jesus has died for us, if the Holy Spirit is the ever present helper, then surely is it true that no power is able “to separate us from the love of God which is in Christ Jesus our Lord.” The saved soul, justified freely by his grace, is kept by the same grace. The whole enginery of perdition may be placed in battle array, but he will come off more than conqueror, because the Holy Spirit has not only made him spiritually a new creature, but he has taken up his abode within him, to abide forever, to enable him to conquer the old nature, to lead him in the right way, to witness to his adoption in God’s family, to give him the sure hope of the resurrection, to strengthen him in every infirmity, to intercede for him that he may pray for such things as he ought; and herein is triumphant victory.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

COMFORTER DIVINE.

Holy Spirit, infinite!
Shine upon our natures’ night,

With thy blessed inward light,
Comforter Divine.

We are sinful; cleanse us, Lord,
We are faint; thy strength afford;
Lost—until by thee restored,
Comforter Divine.

In us, for us, intercede,
And with voiceless groaning plead
Our unutterable need,
Comforter Divine.

In us "Abba Father." cry,
Earnest of our bliss on high,
Seal of immorality,
Comforter Divine.

Search for us the depths of God,
Bear us up the starry road,
To the height of thine abode,
Comforter Divine.

—G. Rawson.

CHAPTER X.

THE FRUIT OF THE SPIRIT AND HIS GIFTS.

In the last conversation which our Lord held with his disciples before his death, he insisted upon the necessity of a vital union between himself and the believer or disciple. The relationship between Christ and his disciples was not to be a mechanical nor a conditional union. It was not to be a temporary nor optional union. It was to be as vital as exists between the vine and the branches. Indeed this is the illustration he uses and by which he also enforces this truth. They must possess a common life, flowing from a common source, permeating all parts and producing results in conformity to the essential and inherent nature thus communicated from the Christ—center—stem, to the remotest disciple—branch, and so he argues that the branch without this vitality received from the stem is dead and of no value, except to be burned, but that with this vital life communicated and used, fruit will be

borne that will become an evidence of the internal nature in due season ; so that the fruit borne by the disciples becomes an evidence of the divinity of their religion.

Following out this figure used by our blessed Lord in the light of the truths he also set forth in that same conversation concerning the Comforter, we can see that the means by which this life is imparted from Christ to the disciple is by the operation of the indwelling Spirit. We need attempt no solution of any mystery involved ; all life is a mystery. It comes as the divine gift through divinely designated channels, and mystery shrouds its impartation, its nature, its operation. In fact life is a mystery whether it be in its simplest or most complex forms.

None the less is it true concerning spiritual life. The important truth for us to consider now, is, what is the fruit of this spiritual life which becomes the primary test of real discipleship? Two results are secured by fruit, *viz.*, nourishment and increase, or food and seed. In nature the food finds its divine purpose in the sustenance of the seed, or in maintaining and securing the perpetuation and development of the seed in its future life.

It is only a secondary purpose of fruit that it

ever contributes to the sustenance of other life than its own. This analysis will help us now to classify the results as they are found in the development of the spiritual life found in the Christian, or to determine the nature and character of the fruit of the Spirit. We are not now to study the nature of the stem, nor need of the branch. We are not to enquire as to its ability to endure the various vicissitudes of climate, weather, storm, frost, heat, or drought. We are not even to consider the form of leaf, with which it is outwardly adorned. These we have already considered when we studied the divine life of the Son of Man, and what the Holy Spirit does for the sinner in regeneration, and for the saint in justification. We come now to inquire for such results growing therefrom as tend to the perpetuation of this spiritual life in the soul and to secure its nourishment and growth when the seed having died that it may live again, sinks to the earth to await the operation of God's appointed means to bring it forth again. In other words we come now to enquire what are the spiritual characteristics given to the soul by the Holy Spirit, which will endure the shock of death and constitute the eternal glory of the believer.

What elements of spiritual life are brought forth by the Holy Spirit which will endure, and which will form a basis of the eternal glory toward which the soul looks as one result of the redemption in Christ Jesus and upon which it can eternally secure development?

If, in the bringing forth of these fruits, other souls are nourished or blessed, so much the better. Nay, we may be sure that part of the result of bringing forth the fruit of the Holy Spirit will be that we shall be enabled to bless others. Richly developed Christian character is the surest means of imparting spiritual nourishment to other souls, but let us not mistake the effect for the cause. Let us not mistake the blessings which may flow from fruit bearing, with fruit bearing itself. We may go a step further; and see that soul-saving will be a necessary result of strong, rich, Christian development. That no true, earnest, spiritual Christian can fail to lead souls to Christ and eternal life; but let it be ever fixed in the mind that developed Christian graces in the disciple, and not souls saved is the fruit of the Spirit and the evidence of vital union between the Savior and the believer. This becomes apparent when we examine the teachings of the apostles. Paul

puts the works of the flesh and the fruit of the Spirit in sharp contrast when he says: "Now the works of the flesh are manifested which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law." Gal. 5:19-23.

This is not the enumeration of so many different kinds of fruit, but of the different characteristics of the one common result of the indwelling Spirit and so, taken as a whole, constitutes the fruit of the Spirit.

It requires no long argument to show that these characteristics developed in the soul are not natural but spiritual. Hence there devolves upon the Christian the twofold responsibility of recognizing first that these characteristics are begotten by the Holy Spirit and secondarily that he is as a disciple to seek their development, using such means as may be granted by the Spirit to make them to abound more and more.

Nor can any one fail to recognize the blessed state of that soul in which these characteristics

abound. It is a heavenly state. This passage quoted above is a comprehensive grouping of the results of the Spirit's work that are set forth singly in various other passages and are worthy of consideration here. Paul in the various conditions of blessing in the Christian life declares that all things are for our benefit, "because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." Rom. 5:5. And again when arguing in favor of abstinence for a brother's sake, he says: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Rom. 14:17. And because Paul believed this he could make it his prayer for Christians, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit." Rom. 15:13. In these passages the recognition is that all the results of the Christian life are by the "power of the Holy Spirit" which has "been shed abroad in our hearts." And these are the fruit of the Holy Spirit. Sometimes a dwarfed and imperfect development only is secured, sometimes the development is hindered, but if the Holy Spirit has taken up his abiding place in the soul, then in greater or less power of

development will this fruit be found and it becomes the Christian's great care to see that nothing hinders their growth, since the world needs to feel the power of their highest development.

In Paul's first epistle to the Corinthian church, he enumerates what he calls special gifts of the Holy Spirit. They are not properly fruit and yet because they are direct results of the Spirit upon the believer they may be fitly considered here. From the twelfth to the fourteenth chapters inclusive he has these gifts under consideration; an outline of the thought is all that may be necessary here. Having announced in chapter twelve that he purposes to discuss the question of spiritual gifts, he declares the fundamental truth that no man can be a Christian except by the Holy Spirit. "No man can say, Jesus is Lord but in the Holy Spirit." 1 Cor. 12:3. He then proceeds to consider these various gifts. He gives the enumeration under two forms: first of results and secondly of persons through whom the results are secured.

"Now there are diversities of gifts but the same Spirit. * * * But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of

knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healing, in the same Spirit; and to another workings of miracles; and to another prophecy; and to another discerning of spirits; and to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the self same Spirit, dividing to every one severally even as he will." 1 Cor. 12:4-11. And then in the closing verses he designates the officers: "God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." 1 Cor. 12:28. The argument all the way through these three chapters is, that while there are diversities of gifts and differences of titles, that there is but one Spirit producing them, and they are all for one common purpose—the strengthening and establishing of the church. Then he shows that the highest gift of the Holy Spirit is Christian love—the excellence of which gift is clearly set forth in the thirteenth chapter. The question may be raised how many of these gifts are bestowed in the church to-day and how many of these offices are permanent in the church? In

other words has the church the power from the Holy Spirit to exercise any of these gifts? If not, why not? and if not all, why not all?

The question of the cessation of all miraculous power with the apostles has been long a controverted point. In Heb. 2:3, 4 the writer declares that "The word was confirmed unto us (Christians) by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." These words very reasonably imply some gifts were bestowed upon the apostles and not on others. So that a distinction may be made between miraculous gifts and spiritual, fitting and enduring for permanent service in the kingdom. A distinction also is clearly made between all of these gifts and the fruit of the Spirit. Every Christian must have in some degree and should have in large degree the fruit of the Spirit, constantly brought forth in his soul, but only such gifts as the Holy Spirit sees he can and will use to the glory of God.

The apostle declares in this connection that "prophecies shall be done away" "tongues shall cease" and "knowledge shall be done away." 1 Cor. 13:8. He seems to refer to a present

and t  mporal cessation rather than a cesssation in eternity. Two things however are clear ; one is, that if there is any fault for their cessation it is not the Spirit's fault. The other is that so far as the church has need of such gifts, the Holy Spirit will bestow them, if the church will use them. Be this as it may, it is clear that when the church in her membership shall realize more fully the need of perfect co-operation with the Holy Spirit already abiding in her membership and will seek for such co-oporation, then will the power of the church be vastly multiplied, and such gifts as the church needs to glorify God and secure the salvation of souls, thereby building up his kingdom, will be vouchsafed to her.

All needed spiritual blessings are ready to be bestowed upon Christians either as individuals or as churches when realizing their high calling of God they are ready to use them. Till then God waits

“ Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER XI.

THE HOLY SPIRIT AND THE MINISTRY.

When our blessed Lord would give to his chosen apostles their commissions to begin the work of preaching the gospel to all nations, he assured them and their successors in the Christian ministry that he would be with them always, even unto the end of the world. And in order that they might realize the divine presence as well as secure the fitness they needed for this glorious work, they were especially enjoined from entering upon it until they were "endued with power from on high." How they were to receive this enduement and the special character of it are not difficult problems to solve.

If every Christian is dependent upon the Holy Spirit for the new life implanted within his soul and also for the development of this life into enduring character, none the less must the Christian ministry be dependent upon the Spirit for the special fitness and direction he needs in his work.

He must, in an emphatic sense, recognize his absolute dependence upon the Holy Spirit in order to success.

For three years, or nearly that, the apostles had listened to the divine Teacher as he spake the truths that are potent factors in the world's redemption, they had stood by him when he wrought the mightiest works ever achieved among men, and yet Jewish prejudice, personal ambition, carnal pride and natural blindness to spiritual things had such an all-mastering influence over them that they were able to comprehend no higher purpose for Christ, then the establishment of an earthly kingdom, the wearing of a crown made of earth's metals and decked with earthly jewels and that they might themselves become his chief ministers of state in such an earthly kingdom.

It required the same Holy Spirit that ushered light into the natural darkness at the creation, to break up their mental and spiritual darkness and give the light of eternal things.

On the first evening after the morning of the resurrection the Lord came into the room where the disciples were gathered and said unto them : "Peace be unto you ; as the Father had sent me even so send I you. And when he had said this he breathed on them and saith unto them, Receive

ye the Holy Spirit. Whosoever sins ye forgive they are forgiven unto them and whosoever sins ye retain, they are retained." John 20: 21-23.

Thus by prophetic symbol repeating and emphasizing the doctrine already taught them, that "the Spirit of truth when he is come shall guide you into all the truth, for he shall not speak of himself, but whatsoever he shall hear shall he speak and he will show you things to come. He shall glorify me for he shall receive of mine and shall shew it unto you." John 16: 13, 14. Again when he stood with the disciples but a short time before his ascension and, they asked: "Lord wilt thou at this time restore the kingdom to Israel?" Acts 1: 6, he emphasizes that the "endowment of power," "the promise of the Father," must precede their preparation for the work to which he had assigned them and for this they must wait. Until this power and enlightenment should be received, neither the ministry, nor the organized Church, nor yet the inspired Word would be effective in turning the world to Christ and in establishing his kingdom in the world.

The Holy Spirit which was to abide in the believer forever was to be the one supreme agency for carrying on and completing the work begun by Christ. For this the designated ministry was to

wait. Ten days were passed by the disciples in prayer and waiting before the promise of the Father was poured out, when lo! the transformation is not seen in the miraculous tokens, but in the blind, stupid children of earth and sense being such no longer. They are now "the sons of light" walking in light. They now comprehend spiritual truth by spiritual power in spiritual light. They are now no longer satisfied to "look at the things which are seen, but rather at the things which are not seen."

Paul emphasizes the fact that God by the Holy Spirit calls his ministers into their special work and directs and aids them in the details of that work. He went not forth to his own work until so called. It may be well to notice that after Paul's conversion he continued in prayer and the acquirement of the knowledge of Christ until such times as the Church was called by the Holy Spirit to set him apart to the gospel ministry. We are told that there were "in the church at Antioch certain prophets and teachers and as they ministered to the Lord and fasted the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid their hands on them they sent them away. So they, being sent

forth by the Holy Spirit, went.” Acts 13:1-4.

That Paul recognizes the same holy call for others is apparent from the emphatic language he uses in that memorable address to the elders of the church at Ephesus, when he enjoins upon them to “take heed unto themselves and to all the flock in which the Holy Spirit hath made you bishops, to feed the Church of God which he purchased with his own blood.” Acts 20:28.

Again he impresses upon Timothy the necessity of guarding the gifts thus bestowed upon him when he says: “That good thing which was committed unto thee, guard, through the Holy Spirit which dwelleth in us.” 2 Tim. 1:14. And so he recognized that the Holy Spirit calls and endue all ministers for their work.

We have already considered the question of special gifts bestowed by the Holy Spirit upon the ministry as set forth in Paul’s first epistle to the Corinthian church. It is only necessary here to note that while he admits a variety in the ministry and a variety of gifts, he recognizes that all are called by the same Holy Spirit, and bestowed by him. “But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.” 1 Cor. 12:1-11. The one important truth necessary to recognize is that

whatever office the minister may be called to and whatsoever gifts he may possess, the Holy Spirit is the author and without such authority, received by himself and recognized by the Church, he should have no part in the ministry. Into all the details of this ministry the Holy Spirit enters. It was by the direction of the Holy Spirit that Philip was sent into the desert to preach to and baptize the Ethiopian eunuch. Acts 8: 29-39. It was the Holy Spirit who suffered not Paul and Silas to go into Bythynia when they desired of themselves so to do. Acts 16: 7. And it was the Holy Spirit that sent Peter to Joppa to preach to Cornelius. Acts 10: 19, and 11: 12. And so all through their ministry the apostles were directed by the Holy Spirit.

The apostles recognized also that it was by the Holy Spirit that they comprehended the truth; that he imparted to them wisdom and knowledge. So Paul declares that "the [mystery in Christ, which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." Eph. 3: 5. Likewise Peter says: "Concerning which salvation the prophets sought and searched dilligently, who prophesied of the grace that *should come* unto you; searching what *time*

or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them. To whom it was revealed, that not unto themselves but unto you, did they minister . . . through those who preached the gospel unto you by the Holy Spirit sent forth from heaven." 1 Pet. 1:10-12.

But Paul recognizes not simply the spiritual enlightenment, but he declares the most thorough co-operation of the Spirit in all his successes. So to the church at Thessalonica he writes: "Our gospel came not unto you in word only, but also in power and in the Holy Spirit and *in* much assurance. And ye . . . received the word . . . with joy of the Holy Spirit." 1 Thes. 1:5, 6. And to the church at Corinth: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4, 5. Also to the church at Rome he writes: "I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in

the power of the Holy Spirit." Rom. 15: 18, 19.

Thus do the apostles recognize that the Holy Spirit not only saves them as others are saved and sanctifies them as others are sanctified, but that beyond these he calls them into the ministry. He directs them in their work. He gives power to the word preached. He imparts all needed grace and strength. He controls in the organization and development of the Church, and makes the ministry the power of salvation to a dying world. Is the ministry in doubt, or peril, or trouble? The Holy Spirit is the divine helper. He opens the way when dark. He directs in the way and the work.

From the above passage quoted it will be seen that this co-operation of the Holy Spirit with the gospel ministry was not to cease with the death of the apostles, but was to continue unto the end of the world. But it does not follow that the Holy Spirit will or does co-operate with any who either do not seek his aid or recognize it when given. Hence the vital importance to the Church and the world, that the ministry shall be a ministry of the Holy Spirit; that the ministry shall recognize their need of his full co-operation; that the ministry of the Lord Jesus Christ will accom-

plish the Holy purpose for which they were called unto the work only when they realize that no other power can fit them for the work.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER XII.

THE HOLY SPIRIT IN THE CHURCH.

We have seen that the religion that Jesus gave to the world is a new life, begun in the soul and carried on into likeness to the founder, in every one who will receive the blessed ministry of the Holy Spirit. In a church then this religion becomes a life common to all, diffused through many members, emanating from a common source and tending toward a common result. Every student recognizes that all life manifests itself through organization. Common natures tend toward union in form, as well as unity in principle. When then we have found that the Christian life is secured through the creating anew of the soul by the Holy Spirit, and continued and perfected by the indwelling of the same Holy Spirit, we have found the central fact around which such Christian lives will tend to cluster and upon which they may be expected to take organic formation. Nothing was more natural than that

when Christians began to multiply in numbers and in various locations as they believed the word preached, that they should, whether few or many in each locality, cluster into organic form—and that with progress in numbers and power the organization should become effective in carrying forward the general purposes of Christian life. And so this very organization would become a means of blessing. The history of the church reveals just this natural result as the one which did actually occur. As we shall see, it was the purpose of the Lord through the Holy Spirit to secure such a result. To direct and control the various features of the organization and so make the church a part of the great gospel scheme for the salvation of the world. The Scriptures recognize this presence and control of the Holy Spirit not only in the formation of the churches, but in their subsequent history and development. And so at Jerusalem when the time came to choose the first officers of the church the apostles, under the direction now of the Holy Spirit, enjoined the disciples to “Look ye out therefore brethren, from among you, seven men of good report full of the Spirit and of wisdom.” Acts 6:3. And as we have seen in the designating of the ministry—in calling them to new

fields to preach and when churches were planted the Holy Spirit was the recognized leader and director. It is said "that the churches had peace, being edified—and walking in the fear of the Lord and in the comfort of the Holy Spirit." Acts. 9:31. Instruction and direction in duty and order were under the control of the Holy Spirit, and were so recognized by the apostles. In the relation of the Jews to the Gentiles—said the apostles, "It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things." Acts 15:28. And Paul emphasizes that the elders of the church at Ephesus were given the oversight of the church by the Holy Spirit. "Take heed unto yourselves and to all the flock, over the which the Holy Spirit hath made you bishops." Acts 20:28.

Paul again recognizes this intimate relationship when he declares that not only the Christian as an individual—but the body of Christians composing the church—are a temple of the Holy Spirit. "Know ye not that ye are the temple of God and the Spirit of God dwelleth in you. If any man destroyeth the temple of God him shall God destroy for the temple of God is holy which temple ye are." 1 Cor. 3:16,17.

By the church as the Temple of the Holy Spirit, Paul here evidently means the local church. The spiritual affinity and interdependence of these local churches is unfolded in Paul's letter to the Ephesian church where he says "so then ye are no more strangers and sojourners, but ye are fellow citizens with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone: in whom each several building fitly framed together; groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit." Eph. 2: 19-22. Here Paul is looking forward to the completion of Christ's work when the Holy Sanctuary shall descend with the new heavens and the new earth; but at the same time he is looking at each local church, (out of which ultimately the Holy Sanctuary will come,) as a present temple of the Spirit, made of living members, each of whom is also a temple of the Holy Spirit.

It is in recognition of such unity in the church that he says: "For as the body is one and hath many members and all the members of the body being many are one body, so also is Christ. For in one Spirit were we all baptized into one body

whether Jews or Greeks—whether bond or free and were all made to drink of one Spirit.” 1 Cor. 12:12,13. He here recognizes the organic union of the church and the purpose of the two ordinances in symbolizing this union. Baptism stands as the confession of a common Lord through the Holy Spirit, and all were so baptized. The cup stands as the token of his redeeming blood through the Holy Spirit and all have drank of it. This same thought is made more emphatic when he enjoins the Ephesians by. “Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit even as also ye were called in one hope of your calling—one Lord—one faith—one baptism—one God and Father of all who is over all, and through all and in all.” Eph. 4:3-5. And so it is on this same principle of a spiritual unity that he says to the Philippian church “If there is any fellowship of the Spirit—fulfill ye my joy, that ye be of the same mind, having the same love—being of one accord of one mind.” Phil. 2:1,2. Thus does the apostle recognize that through the Holy Spirit there is a visible union of the church. That the Holy Spirit imparts the life which forms the basis of this union. That the ordinances are a visible representation

of the basis of this union committed to the church as an organization. The church expressing this spiritual life through its united membership is entrusted with the ordinances and by them together with the word is to witness to this spiritual life. The apostle recognizes this power of the church through the Holy Spirit to witness to Christ. And indeed it had been promised by the Lord when he said : "When the Comforter is come whom I will send unto you from the Father, the Spirit of truth which proceedeth from the Father he shall bear witness of me : And ye also shall bear witness because ye have been with me from the beginning." John 15 : 26, 27. Now put this in connection with the instructions given just before his ascension. "And ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses." Acts 1 : 8. In this we see the direct relationship sustained between the Holy Spirit and the church as they witness for the Lord Jesus Christ as the only Savior of men. We have already seen how the apostle recognizes the disciples as baptized into one name, sitting at the table spread with the emblems of their Lord's suffering; but this union should characterize the whole range of church work, or else the Holy Spirit and the

church will not be able to bear testimony to the value of Christ's work as the Savior such as the world in sin most needs. The apostle John significantly combines these witnesses to Christ as the Savior of men when he declares. "Jesus Christ came by water and blood. And it is the Spirit that beareth witness—because the Spirit is the truth. For there are three who bear witness. The Spirit and the water and the blood, and the three agree in one." 1 John 5: 6-8.

The Holy Spirit dwelt in Christ. He now dwells in Christ's churches, and the ordinances are part of the church service. Thus the indwelling Spirit witnesses by baptism and the Lord's supper for Christ to the believer and through him to the world. Thus there is established that the Holy Spirit utilizes the Holy ordinance of the church by which to witness to Christ Jesus as the Redeemer.

The first chapters of the Book of Revelation containing the messages to the seven churches of Asia set forth that not only is Christ watching his people, but the Holy Spirit is concerned for their welfare; and the seven times repeated "He that hath ears to hear let him hear what the Spirit saith to the churches" is but another em-

phatic testimony to the necessity for most hearty co-operation between them.

Thus do the Scriptures set forth that the Holy Spirit controlled the primary inauguration of the church as an organization; led and directed in the choice of her officials; directed her advance missionary movements; gave to her membership comfort in times of distress; edification in times of doubt and uncertainty; makes her ordinances and the preached word witnesses to Christ.

They also set forth that he warns, entreats and helps; that he forms the condition of union in her membership; that he blesses her ministers in preaching; and that he abides within her body. Making thus the church to be Holy in her calling, work and mission.

No wonder that the apostle recognizing this relationship, as he looked by prophetic vision upon the history of the church through all time until her Lord shall come, should see such a union of purpose in their work that he could exclaim: "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. Without the Holy Spirit the church could do nothing and with the Holy Spirit the church

shall go on in her work—winning souls to Christ, breaking down the bulwarks of sin and building up all righteousness until the kingdoms of this world shall become the kingdom of our Lord Jesus Christ.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER XIII.

CO-OPERATION WITH THE HOLY SPIRIT.

Our study, so far, has been to ascertain what the Holy Spirit does from the time when the first impression is made upon the mind of the sinner through all the stages of Christian development in life and work. We have endeavored to follow this line of thought through every phase of Christian life, and in the light of the divine word we have seen how the Holy Spirit is the one power without which nothing can be accomplished. But the gospel recognizes that in every stage of the Holy Spirit's operation upon the soul, there must be response to, and co-operation with the Holy Spirit's influences. Men are not recognized as blocks of marble, to be taken from the quarry and in the artist's hand transformed into a divine likeness or Christ-like image. They are not machines in the hands of the engineer to be made of service by moving so many levers. They are not lumps of clay in the hand of the potter molded without

their volition. They are "not dumb, driven cattle" coming and going at the owner's will. In some sense all or any of these illustrations may be fitting, but not in the complete sense—not absolutely. Men are made a little lower than the angels, endowed with reason, will, judgment, memory: faculties implying intelligence and natural power of action, plan, purpose and desire. And the Holy Spirit recognizes this in all his dealings with men, and lays upon them the responsibility of co-operation with his work and response to his holy influences. We have already considered the negative side of the question in the chapter on sins against the Holy Spirit. We shall now consider the positive side as it relates to the duties and obligations laid upon the Christian. Recognizing that "if any man have not the Spirit of Christ, he is none of his,"—Rom. 8:9,—and that "if any man be in Christ he is a new creature," We shall enquire how is this regenerated soul to co-operate with, or respond to the influences of the Holy Spirit.

(a) The first injunction is implied in Paul's statement: "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit." Rom. 8:5. Here the teaching is that in obeying the

Spirit we develop spiritual mindedness, or come to know and possess the mind of the Holy Spirit. The argument is conclusive. The Christian, having been born anew, will realize that in all his mental processes he shall be subject to the will of God. He must seek to know and do God's will; and this implies that he possesses the mind of the Spirit which dwells in him. The danger, however, is, that because of the conflict between the fleshly and spiritual natures he will be led at times to obey the impulses of the flesh and so hinder, not only the work of God in his own soul, but his power over the souls of others. But seeking to know the plans and purposes of the Spirit for him, the Christian will realize his own weakness, and thereby his dependence upon the Spirit and his need of a stronger, higher, holier life. Having learned from the Spirit the life which is in Christ Jesus, he will seek to grow in grace and become more and more Christ-like. The very lowest possible condition of Christian life admits of wondrous possibilities. Can there be such a thing as a Christian life where the soul does not seek to know the mind of the Spirit and to do the divine will thus revealed!

(b) One of the most difficult problems presented to the Christian is to do God's will; move

steadily on and by faith grasp the promises. Or in other words, to wait for God to work out his own plans for us and in us. So repeated injunctions lay upon us the necessity of patience in our work. The apostle recognizes that the Spirit will do his own work in his own way and at his own time and it is ours to bide his time, doing our part faithfully. And so Paul declares that "we through the Spirit by faith wait for the hope of righteousness." Gal. 5:5. It sometimes requires more grace to do our duty and wait for the Spirit to reward than in almost any other line of Christian service. One of the striking characteristics of the apostles in their labors was their willingness to wait on the Holy Spirit to direct, to control and to reward. Very much of the force of the eighth chapter of Romans turns on this Christian duty of waiting on the Holy Spirit to do his own will and to bring to us the consummation of Christian hope in the glorious resurrection from the dead. Shall the church, or the ministry, or the believer in any position be less vigilant, or earnest or zealous, or make less sacrifices, or endure less burdens because the Spirit waits the control of the eternal mind rather than of our finite plans? Nay, it is ours to serve, waiting for his wisdom to determine the times and seasons for

harvest and the nature and character of the reward.

(c) As we have seen the Holy Spirit is the intercessor at the throne of our hearts in prayer. It becomes the Christian to recognize this and in seeking to do God's will make his petitions known at the great throne of mercy under the control of the Spirit. Hence the injunction to pray in the spirit: "With all prayer and supplication, praying at all seasons in the Spirit and watching thereunto." Eph. 6:18. Again: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20:21. This same doctrine is recognized by Paul when he says: "We are the circumcision who worship by the Spirit of God and glory in Christ Jesus." Phil. 3:3.

This language is emphatic and plain. The Christian who would approach the author of all blessings must come in the Spirit, led by him, controlled by him, inspired by him, taught by him. Here is the condition of successful prayer. Here is the condition of power with men and power with God. The heart under the control of the ever-present Spirit has power to send its petitions to the throne

of the Eternal and will receive answers from him.

(d) One of the chief blessings of the Holy Spirit to the world has been in the inspiration of the Holy Scriptures; but this implies that the Christian must use them. The inspired revelation of God would be of little value, either to saint or sinner, shut up in cloisters. The sinner may realize his condition as lost. The Christian may know his own need of direction and comfort and they will remain unblessed so long as the Bible remains a closed book. But the open Bible, proclaimed, enforced, taught, is the giant power in the hands of Christians for the destruction of sin. The world calls preaching foolishness, and it is, to them that perish—not to the saved. The power of evil may ask, what is the Church going to do with the Bible? But, stripling though she seems to be, she can sever the giant's head. "The Word of God is quick and powerful; sharper than any two-edged sword." Hear inspiration then in the command to the Christian, that in his conflict with the organized forces of evil he must "take the sword of the Spirit which is the Word of God." Eph. 6:17. The disciples of the Lord Jesus must recognize their obligation to use this weapon of God which he has put into their

hands and without which their best endeavors will be but significant failures.

(e) Step by step we are led to see that the religion of the Lord Jesus is a practical religion. While much of mystery gathers around the work of the Holy Spirit in regeneration and Christian growth, yet the practical duties are so plainly enforced as to leave but little room for doubt as to their importance. The disciple of the Lord Jesus is to recognize the divine Master as an example in every phase of life, and if to this end he is "led by the Spirit" and "strengthened by the Spirit," it follows that he must yield obedience to the Spirit. Hence the injunction to the disciple: "But I say, walk by the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh." Gal. 5:16, 17. "If we live by the Spirit, by the Spirit let us also walk." Gal. 5:25. "For what the law could not do in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Thus the conflict of the dual natures is made an assured victory by the subjection of the

believer to the Holy Spirit's control, so that in all things the master-force in the soul is not the carnal nature, but the Spirit, under whose hallowed influences the whole way of life is walked.

(f) But again, the Christian is confronted with the fact that not only his feet are to be directed by the Holy Spirit, but the doing of his hands are likewise to recognize the supremacy of the Holy Spirit over his entire life. The business of life, the investments of power, whether that power be in gold and silver, or education, or social influence, or habits of life, or decisions, or plans, or endeavor, or whatever it be which calls for effort, in this also he must recognize his allegiance to God. Hence the warning: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." Gal. 6:7, 8 How forcible the apostle's conclusion: "So then as we have opportunity, let us work that which is good toward all men." This means then the whole life consecrated to the divine will, and since God has consecrated so much to us, why should not the disciple be thus fully consecrated.

(g) That this is implied in the very fact of

being such Christians as Christ, his church and the world needs, is seen in the final injunction, "Be filled with the Spirit; speaking one to another in psalms and hymns, and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of the Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ." Eph. 5: 18-21. Such a Christian life of joy and gladness as is implied in these words is not possible to one who is not "filled with the Spirit." And if the holy men of old were not able to do God's will on the earth except as they were filled with the Spirit, how can we? If our blessed Lord himself must, as the Son of man, be filled with the Holy Spirit; if prophet, patriarch and priest were also filled with the Holy Spirit; if John, the Harbinger of our Lord, was also filled with the Holy Spirit; if martyrs, whose blood has been the seed of the Church, were filled with the Holy Spirit, does not the Church to-day need to heed this imperative command if she would in her membership carry out the great commission of our blessed Lord! Mark well the divine teaching at this point. We are not to pray for the Holy Spirit. He is here. We are not to seek the baptism of the Holy Spirit. That has been accom-

plished according to the Lord's promise. We are not to look for his coming, he has come. He dwells in the believer. He is in the world doing his promised work in the Church. He is here. This is his dispensation. This is his day of power. This is his day of sovereign control. This is his time of preparation in the Church for the return of our blessed Lord. What are Christians to do? How are they to recognize his presence and his power? The answer is seven-fold. 1. Mind the things of the Spirit. 2. Wait for the direction and reward of the Spirit. 3. Pray in the Spirit. 4. Use the sword of the Spirit. 5. Walk by the Spirit. 6. Sow to the Spirit. 7. Be filled with the Spirit. Such is the blessed privilege of the Christian. Yea more, such is the imperative duty of the Christian. With such high and holy co-operation realized in every believing soul the time of the triumph of Christ would not be far distant. The duty of believers toward the Holy Spirit is clear. He waits—he works. Oh, that a weak and wearied church would realize the source of her strength! Would awaken to her duty! Would arouse to her high privilege and enter into her real life! Then would her Lord come. Then would the darkness give place to

light, and sadness to rejoicing. May Christians hasten to their duty.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER XIV.

TESTS OF THE INDWELLING SPIRIT.

No other interest is so vital as the soul's eternal welfare. Concerning this no one can afford to make any mistake. But in view of the bitter antagonism waged by Satan against Christ it is not strange that the enemy of men's souls seeks to deceive and delude them. To hush the voice of conscience in the awakened sinner. To soothe and flatter him with false hopes and mistaken experiences. To weaken the power of the Christian and even to produce in some a counterfeit experience and so not only hold some souls in delusion, but if possible to deceive the very elect. Emotions of mind and heart are subject to various influences. Mental and physical experiences change with varying conditions of health and climate and temperature. The laws of mind and Spirit are very imperfectly understood. And with his devices, of which we are not ignorant, Satan may and no doubt often does awaken false

grounds of confidence and so keep the deceived soul in the bonds of iniquity.

But as if anticipating these very facts we are not left by the inspired word in necessary doubt as to whether the Holy Spirit does dwell in the believer—as to whether we are regenerated or not and so of course as to whether we are saved. God has given us certain infallible tests by which we can determine whether the experience we have is begotten by the Holy Spirit or not. The Apostle John says: “And hereby we know that he abideth in us by the Spirit which he gave us.” 1 John 3:24. And then as if anticipating the very difficulties we have suggested and to help the Christian to know the truth and to believe no lie, he adds: “Beloved, believed not every spirit, but prove the spirits whether they are of God, because many false prophets are gone out into the world.” 1 John 4:1. He then proceeds to give seven certain and infallible tests, which taken as a whole make a perfect chain of proof of the experience of the true believer as begotten in the soul by the Holy Spirit so that any one by testing his own experience by this means can know whether he is born of God or not. And be it remembered that the witness of the Spirit constitutes one of the means by which

we can know whether we are saved or not. "For we know that he abideth in us by the Spirit which he gave us."

(a) The first proof of the genuine witness of the Spirit is in the personal confession of Christ before men. "Hereby know ye the Spirit of God: every Spirit which confesseth that Jesus Christ is come in the flesh is of God; and every Spirit which confesseth not Jesus is not of God: and this is the Spirit of the anti-Christ, whereof ye have heard that it cometh; and now it is in the world already." Vs. 2 and 3. These words demand the soul's recognition of Christ the Son of man, as the only Savior of man. They compel the believer in the Man of sorrows to confess before men allegiance to him as the Lord Jesus. No salvation is implied here upon moral or ethical grounds. It is the Christ who came as the son of man, who was crucified, and died for our sins. It is he who is the sinner's confession. In him the true disciple glories. This is but a repetition of the Master's own words when he promised: "Every one therefore who shall confess me before men, him will I confess before my father who is in heaven. But who ever shall deny me before men, him will I also deny before my Father who is in heaven." Matt. 10: 32, 33.

Hence if the Holy Spirit is abiding in us he will lead us to confession of Christ and whatever would hinder us from such confession is not part of the witness of the Spirit, but is anti-Christ.

No trouble here then to determine of what Spirit ye are. He that is ashamed of Jesus, yea, he who will not confess Jesus, can know that he has not the life within his soul which will stand the test at the great judgment. No matter what it may be that would hinder, the language is emphatic that the first test of the abiding Spirit is the willingness of the soul to stand in alignment with all the marked soldiers who battle under the blood-stained cross of the crucified Christ.

(b) But the disciple who thus confesses will go still further; he will not only overcome the spirit of anti-Christ in himself, but in all his surroundings. The power of victory is a necessary result of the indwelling Spirit. Hence the language of the second test: "Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world." V. 4. The Spirit of him who raised up Jesus from the dead is in the true believer, and that same power is not there to surrender the soul to the power of darkness. He must be a conquerer. Every form of antagonism to

Christ, whether in the heart or in the flesh or in the world or in the devil will be mastered by him whose dwelling is in his soul, the all conquering Spirit of Christ.

The logic is irresistible. If the believer is Christ's and Christ's Spirit dwells in him they are one in motive, purpose, and plan; and that Spirit which filled the Lord so that he cast out the legions of demons which possessed men, even when they cried out against him, can to-day overcome every spirit of anti-Christ. The Spirit of Christ and of anti-Christ can not dwell in the same soul at the same time, and if the Spirit of Christ dwell there the Spirit of anti-Christ is cast out; and if he is cast out the redeemed soul has power to and will overcome all evil, all sin, all unholy plans and purposes.

(c) The third test is couched in these words: "They are of the world: therefore speak they as of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he who is not of God heareth us not. By this we know the Spirit of truth, and the Spirit of error." Verses 5 and 6. This test implies not simply attention to the inspired teachings of the apostles, but obedience as well. And this test is based on fundamental truth. As Christ

came into the world to do the will of the Father, so the disciple in whom dwells the Holy Spirit is in the world to hear and obey Christ. "If ye love me keep my commandments," said the Lord.

And so from the moment that the Holy Spirit takes up his abode in the regenerate soul, on through his whole eternal existence the one absorbing question is "Lord what wilt thou have me to do?" "I am Christ's and he is mine," is the voice of the true believer, and no deception is possible here. Not only must the hands be the hands of the desired son, but the voice will be his also, and obedience becomes the test. The Spirit which ignores, or rejects, or slights, or disobeys the will of the Lord is anti-Christ.

(d) The obedience of the soul in whom dwells the Holy Spirit is not the obedience of a slave but of a free born child. Hence all true obedience springs from love. But the Master has plainly taught his disciples that service rendered to Him must take the form of service bestowed upon his chosen and needy ones. The apostle then makes the fourth test of the indwelling of the Holy Spirit to consist in love to one another and a love that knows no limitations to a needed service. "Beloved, let us love one an-

other; for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." Verses. 7, 8. And then the apostle determinesthe nature and character of this love in the light of Christ's love for us.

The love which becomes the test of the witness of the Holy Spirit in the soul looks at duty in the light of Calvary. It is not a sentiment, it is a life revealed in service. It is not a profession, it is a consecration. No stronger argument can be used than the apostle's, who leads the Christian where he can see the manifestation of God's love to us in the sacrifice of Calvary, and then says: "Beloved, if God so love us, we also ought to love one another. No man hath seen God at any time; if we love one another, God abideth in us, and his love is perfected in us, hereby know we that we abide in him, and he in us, because he hath given us of his Spirit." Verses 11-13. And this love thus revealed in our efforts for others becomes a test that the Spirit is not of anti-Christ but is the Holy Spirit. A careful distinction should be made here between simply a benevolent disposition which gives of ones' abundance, and the spirit of sacrificing love, which allows nothing to stand be-

tween the need and the ability to supply. The former may exist without the latter. The latter must always include the former, and it is the spirit of self-sacrificing love which constitutes the evidence of the indwelling of God's Holy Spirit and is the Christian spirit.

(e) The highest type of Christian love is that which seeks to bring to other souls the knowledge of Christ and of salvation. And this love will, by faithful witnessing to Christ seek to glorify him among men and in the salvation of souls. We have already seen that the first duty is in confessing Christ as the one "come in the flesh" as the Son of man, but the apostle introduces a new form of confession here which will recognize in a living testimony Christ Jesus as the Son of God. Lifting us thus up before the world as believers in a divine Christ whom the whole world ought to receive. Mark the language: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. V. 15. But he had already declared that the apostles had given a truthful testimony "that the Father hath sent the Son to be the Savior of the world." V. 14. And then he argues that *whosoever* shall give such a testimony does it by the Spirit of God, and hence, is an evidence of the witness

of the Holy Spirit. To exalt Christ, to glorify Christ, to witness for Christ, is the mark of a true Christian. To make the whole life a witness to Christ as the glorious Son of God is the highest end of Christian life. No cherubim or seraphim, no angel or archangel can do so much for Christ in the world as can the soul in which dwells the Holy Spirit and from his knowledge of Christ constantly confesses his faith in the Christ who is the Son of God.

(f) Such a Christian as this will stand yet another test. He will have confidence in Christ. The love he has for the Savior will drive out all fear. He cannot shrink away in cowardice or confusion. He realizes that he has been saved by the power of divine love. Heaven has given the choicest boon for his redemption and the Spirit in his soul bids him come with perfect confidence to God. Even the day of judgment has no terrors for him. He can pass beyond death into the great eternity without shrinking. He knows he is safe. "God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. There is no fear in love; but perfect love

casteth out fear, because fear hath punishment ; and he that feareth is not made perfect in love.”

Verses 16–18. The Christian by the Spirit recognizes God’s love toward himself. His own love is awakened and seeing God as Christ has revealed him, as the Father, he can come to him in confidence. He rests securely in the divine love.

(g) The final and supreme test is the disciple’s love to God. “If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God loveth his brother also.” Verses 20, 21. Here the argument is the reverse of the fourth test, in that, it was from the love of God to the love of our fellowmen. Here it is from the love of our brethren to the supreme love for God. The wonders of divine grace take possession of the soul. He is not moved by fear, or justice, or holiness, or wrath. He sees God’s love and he loves God. No other motive could so fully control him. The Spirit begets within him love for the God who saves and blesses him. There can be no question of the legitimacy of this test. Nothing but the Holy Spirit can or

would produce in the heart that once loved sin and rejected God, a supreme over-mastering, all-absorbing love for God, which calls no service unworthy whereby this love can be expressed. The love the Christian has for God is born of the love God has for him and compels the entire and perfect control of his whole being to the God who loves, the Christ who saves, and the Spirit who witnesses.

In these seven tests are found the divinely authorized means of determining whether the Spirit abiding within us is the Holy Spirit or not. Here is no uncertain crucible. These elements can leave no doubt where they are applied. They are: 1. Confession of Christ. 2. Overcoming anti-Christ. 3. Obedience to Christ. 4. Love for Christ's own. 5. Witness for Christ. 6. Confidence with Christ. 7. Supreme love for Christ. Having these the believer knows that it is the Holy Spirit which has taken up his abode in his soul. He cannot be deceived. Such a Spirit is not false. If he be, it is heaven to be false. It is glorious to be controlled by a false Spirit if this be false. Here bring your experiences, your emotions, your convictions, your desires, your evidences, and test them by this perfect standard, and if you have found them to

endure this test then can you know that you are in Christ and he in you by the Spirit which he hath given you.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER XV.

THE HOLY SPIRIT AND THE WORD.

The Bible claims to be a revelation from God to men for their warning, instruction and comfort. To this end the relationship between the Word of God and the Holy Spirit must be most intimate and positive. Many of the passages already quoted show this, and it will only be necessary here to repeat them in order that we may see what the relationship the Word and the Spirit sustain to each other.

1. The first claim set forth is that the Word of God is an inspiration of the Holy Spirit. The apostle declares, "no prophecy (of Scripture) ever came by the will of man; but men spake from God, being moved by the Holy Spirit." 2 Pet. 1:21. And again speaking of the prophets who "prophesied of the grace that *should* come unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand

of the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven : which things angels desire to look unto." 1 Pet. 1:11, 12.

In these words the apostle expressly recognizes the inspiration of both Old and New Testament teachings concerning Christ through the direct influence of the Holy Spirit upon the prophets and apostles. It is the Holy Spirit's message through them, not their own.

The statements of this inspiration include more than prophet and apostle. The writer of the epistle to the Hebrews recognizes the psalmist as inspired when he, quoting the 95th Psalm, declares : "Wherefore as the Holy Spirit saith." Heb. 3:7. Our blessed Lord himself recognizes the same fact when he asks : "How doth David in the Spirit call (the Son of David) Lord, saying, The Lord said unto my Lord Sit thou on my right hand, till I put thine enemies underneath thy feet?" Matt. 22:43, 44. This means that the Holy Spirit enabled David to understand and

teach truths which he would not have known had he not been so helped.

So Moses was inspired, as declared in God's statement concerning the choice of the elders: "I will take of the Spirit which is upon thee, and put it upon them." Num. 11:17. Implying that the messages delivered by Moses were by the power of the Holy Spirit resting upon him. And so again, Ezekiel says: "The Spirit entered into me when he spake unto me." Ez. 2:2. "The Spirit took me up." Ez. 3:12. "The Spirit of the Lord fell upon me and said unto me, speak." Ez. 11:15.

The prophet Micah says: "I am full of power by the Spirit of the Lord." Micah 3:8. And Zechariah: "The words which the Lord of hosts hath sent in His Spirit," etc. Zech. 7:12.

The declarations concerning the inspiration of the New Testament are none the less explicit. The Master himself promised that "the Comforter, when he is come, shall teach you all things and bring to your remembrance all things I said unto you." John 14:26. "The Spirit of truth shall guide you unto all truth." John 16:13. Thus emphasizing the thought that in the work and preaching of the apostles they were to be guided by the Holy Spirit. So Paul understood

it when he said: "The mystery of Christ which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit." Eph. 3:5. Paul declares that his messages are by the Spirit, thus setting forth that the gospels and the epistles are by divine inspiration through the Holy Spirit.

The same truth is set forth regarding the Apocalypse: "I John was in the Spirit on the Lord's Day, and I heard behind me a great voice, as a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches." Rev. 1:10, 11. And with each letter there is connected the very significant statement, "He that hath an ear, let him hear what the Spirit saith unto the churches." Thus does the whole Bible come, not simply as a revelation of God, but as inspiration of the Holy Spirit speaking through chosen men in both the Old and the New Dispensations. *Vide* Heb. 10:15.

2. Again the Scriptures recognize that beyond the inspiration of the Scriptures, the Holy Spirit uses them as an instrumentality through which to reach men. That he gives the inspired Word power which it would not otherwise possess when it is preached, by which it is to accomplish

the purpose of God for it. Thus the Word of God, inspired of God, is called the Sword of the Spirit." Eph. 6:17; and in our hands is made quick and powerful. And so Paul realized in his preaching and so declares: "our gospel came not unto you in word only, but also in power, and in the Holy Spirit, . . . and ye . . . received the word . . . with joy of the Holy Spirit." 1 Thes. 1:5, 6. Again: "And such confidence have we through Christ to Godward: who also made us sufficient as ministers of a new covenant: not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." 2 Cor. 3:5, 6.

The apostle had already declared: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4, 5. Again Paul declares: "God chose you from the beginning (or as first fruits) unto salvation in sanctification of the Spirit and belief of the truth." 2 Thes. 2:13. Thus do the apostles teach not alone that the Scriptures are from the inspiration of the Holy Spirit, but that without his present and active co-operation, even the preaching of this truth

would be powerless in the salvation of men. The Holy Spirit is present in the preaching of the Word when it is successful in the salvation of souls, the sanctification of saints, or the edification and comfort of the believers. He and he alone can make it powerful.

3. But the Holy Spirit has put in to the Word warning and instructions concerning the future of the Church, and thereby his power awakens the Church to her duty and danger. Spiritual things in the Word of God are spiritually discerned. As it is the Spirit of the man which knoweth the things of man, so it is the Holy Spirit in the believer which enables him to understand the mystery of divine revelation.

Paul declares: "the natural man receiveth not the things of the Spirit of God . . . because they are spiritually judged." 1 Cor. 2:14. Peter declares: "No prophecy of Scripture is of private interpretation." 2 Pet. 1:20. It is in this way that we are made cognizant of danger. "The Spirit saith expressly, that in the later times some shall fall away from the faith." 1 Tim. 4:1. Thus by the light of the Holy Spirit the believer knows his dangers and his duties too. This power then of understanding the Word, of comprehending its meaning, of

hearing its warnings and invitations is granted to the believer by the Holy Spirit and only by him.

It was ⁵this thought Paul emphasized when speaking of the unbelieving Jews he says: "Unto this day whensoever Moses is read a veil lieth upon their hearts. But whensoever it shall turn to the Lord, the veil is taken away, now the Lord is the Spirit, and where the Spirit of the Lord there is liberty *i. e.*, unveiledness." 2 Cor. 3:15-17. As has been noted part of the Spirit's work is to reveal Christ. To this end whenever the Word is preached the Holy Spirit endeavors to enable souls to see Jesus; but he who shuts himself up against this divine aid, sees in the Word, not the glory God has placed there, the glory of his well beloved Son—but only a good man or a wise teacher.

It is not to be inferred that none but Christians can see value in the Bible instruction; beauty in its poetry; integrity in its history; character in its laws; instruction in its precepts; charm in its figures; wonder in its parables; lessons in its biography. No one of brain and heart can fail to detect this and much more in the blessed Bible.

But where is there a devout Christian student who has not realized that the Spirit opened to

his mind the deeper, profounder thoughts of God in the Bible as it never was opened without his aid. The light flashed upon the mysteries of revelation came to the believer by the power of him who was sent by our Savior according to the promise of the Father.

In these three ways then the Holy Spirit is related to the Word: 1. In its original inspiration. 2. In making it of power in salvation of sinners and the sanctification of saints. 3. In enabling the Christian to understand the Word and comprehend its spiritual meaning. That the Word as it is in the possession of the Church does not accomplish more is not the fault of the Holy Spirit, but of the Church which fails to realize the sacredness of her trust and the mighty power entrusted to her control and use. God did not intend to save the sinner or comfort the saint by beautiful liturgies, or elaborate creeds, or elegant churches; but by the living Word of the living God, in the hands of a living Church by the power of the living Spirit of Christ.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER XVI.

THE HOLY SPIRIT IN CONFLICT WITH SATAN.

The Bible recognizes that the supreme instigator and originator of all evil in the world is Satan or the devil. Various names and titles are given to him and the evil agencies at his control. Among these is "Beelzebub the prince of devils" or demons. Matt. 12:24. "The Prince of this world." John 14:30. "The power of darkness." Col. 1:13. "The prince of the power of the air, the spirit that now worketh in the sons disobedience." Eph. 2:2. "The god of this world." 2 Cor. 4:4, and others equally significant. The Bible emphatically sets forth that the great purpose of Satan is antagonism to God and all good: the binding of men unto himself—unto evil for all time and eternity, and thus the moral ruin of all men is secured where he can obtain and maintain control.

His purpose is then wholly infernal; evil, and only evil. This being true, he lays hold upon all

possible snares, devices, temptations, allurements and influences to perfect his influence over men and hold the mastery. And since, as is apparent, his great care is the eternal spiritual ruin, it is not strange, as his titles imply, that he should work largely by subtle, invisible and mysterious processes upon human mind and heart.

It was by such processes that it is declared he gained his first control over the human family, and having involved them in spiritual death it becomes easier for him to continue his influence by the same means. It becomes at once apparent that his plans and purposes are thus at complete antagonism with the plans and purposes of the Holy Spirit. The history of man from the time of the fall until the advent of the Messiah was largely a history of intense depravity under Satanic influences. This depravity was so universal just prior to the flood and so desperate that no warnings of the Holy Spirit were heeded outside of the one family of Noah, and the wrath and judgment of God swept the earth. After the flood it was again manifested in all forms of evil, in the degrading and debasing forms of religious service everywhere outside the Jews; in personal and national control as in Saul and the Israelites. The world was almost filled with self-

ishness, bloodshed, sensuality, avarice, vice and impurity. As the time drew near to the advent of the Messiah these forms of sin were intensified until the culmination was seen in the antagonism of incarnate demons to the incarnate Son of God. These demons in human form opposed the blessed Christ with such malignity as only could characterize them. To the devil himself was reserved the task of making one supreme effort by a personal encounter with Christ. In this contest of Heaven with hell Christ was led by the Holy Spirit when for forty days from every direction the Master was assailed by Satanic avarice. Appetite and ambition were the principal forms in which this assault was made at the close of this long siege. But defeated at last the enemy of souls withdrew for a season, only to renew his attacks in other, and, if possible, even more subtle forms. The advice and suggestions to evil presented by mother, brethren, apostles, friends; the hatred and persecutions of enemies among all classes; these were recognized by the Lord through the Holy Spirit as only so many different forms of antagonism brought by the devil and his forces against the establishment and perpetuation of God's kingdom among men. It was this recognition of devilish influ-

ence that was declared by Christ when speaking to Peter. He said: "Get thee behind me, Satan." Matt. 16:23, and the same of the traitor whose inspiration to his black infamy was declared: "And after the sop then entered Satan into him." John 13:27.

These passages need not be multiplied to show that our Lord by reason of his clear, spiritual perception recognized Satan as his great antagonist, whether he came to him in his own Satanic person, in likeness to an angel of light in the advice or action of one of his own disciples, in the suggestions of his own mother or brethren, in the bitter hatred of the chief priests and rulers of the Jews, or whatsoever form. It is also clear that the disciples did not so recognize these devilish influences and that they did need words of warning to awaken to this great fact. Yea, more; they needed the enlightening power of the constant presence of the Holy Spirit to show them this great fact in the mysterius problem of man's redemption. They did not understand how Satan wrought through the thoughts of their own minds, the desires of their own hearts, insinuating by subtle processes the corrupt purposes of his own nature into theirs, so that they

seemed the natural result of logic and of pure motives.

The life of the Son of Man, led by the Holy Spirit, was a moral and spiritual struggle for mastery in order to the salvation of men, with the devil and his demons. It was with the consciousness of the coming personal victory that the blessed Master could, near the close of his life, and in full view of the terrible conflict of Gethsemane and Calvary exclaim: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." John 12:31, 32. "The prince of this world is judged." John 16:11.

It is to be understood here that the judgment of this world and the prince of this world which Christ declared accomplished, was practically secured because upon Christ had come the sin of the world and the condemnation of the sinners. So that they who should believe on his word should not come into judgment. *Vide* John 5:24. But still it is to be remembered that while undoubtedly the triumph of Christ in His death and resurrection was His personal victory over Satan and a pledge of the final victory of His kingdom over Satan's kingdom, yet the

Scriptures plainly set forth that the enmity still continues, and will continue until the devil has been cast into the bottomless pit and until death and hades have been cast into the lake of fire. The intensity of the conflict may have assumed new forms, but it continues, and the Holy Spirit in the Scriptures and in his personal influence upon Christian hearts and consciences is needed to reveal his presence and his power and to enable them to overcome his purposes and plans. So the apostle declares: "Our wrestling is not against flesh and blood, . . . but against the world—rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*." Eph. 6:12. No doubt is left as to his meaning in these terms, for he himself explains them as referring to "the devil," verse 11, "the evil one," verse 16.

Concerning the forms of antagonism carried on by Satan, the apostle says: "Even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14, 15. And again: "We would fain have come unto you, I Paul once and again; and Satan hindered us." 1 Thes. 2:18.

Again; speaking of the man of sin, "whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing." 2 Thess 2:9. It is not necessary here to multiply these passages which speak of "the wiles of the devil," "the power and works of the devil," "the devices of Satan;" against these both saint and sinner are warned. But the ability to detect him and to overcome him are results secured only by the indwelling of the Holy Spirit. It is this important truth concerning Satan's influence that needs to be more fully realized by the Church of God and the disciples of Christ than it is to-day. He to-day seriously hinders the power of the Church by his subtle approaches and temptations that appeal to a carnal love of the world, lust of the eye and pride of life. The ease and delights of selfish enjoyment, the subjection of the spiritual natures to the physical. The sensual enjoyment of fleshly designs and appetite, the appeal to passion and lust. The avarice of the stock mart or gambling hell; the allurements of the saloon; the opium joint, the house of death; the depraved play-house; the amorous opera and theatre; the corrupt novel;

the dishonest man in business; the comprehensive combinations of capital; the rule of anarchy and communism; the blasphemous of spiritualism; the corruption of free love; the undress of public ball-rooms; the intensified morbidness of club-rooms; the semi-nudity of females in theatres or social circles; the wine glass; the greed of gain and the love of gold. These and a thousand other devices of Satan are only so many avenues along which he strives to hold dominion over souls and lure them to eternal death, and to hinder as far as possible, the advance of the kingdom of Christ to the final conquest of the world.

Sometimes, in his methods openly, vilely corrupt; sometimes insidiously, subtly, imperceptibly; in thoughts, in feelings, in appetites, in impulses, in false reasoning, in perverting of judgment, in unyielding of will, in diseased imaginations, in mental, moral or physical weakness, in these ways he leads and controls men and women to work his own devilish desires.

The laws of the mind are at best but very imperfectly understood. We know but little of the ways in which one mind influences another. We are only just beginning to realize the elementary laws of magnetism and electricity and their relationship to bodily conditions or mental influences

or spiritual states. Some things we see but do not understand. We see vast bodies of men at one moment swayed by one passion and the next by another; witness mobs and riots. We know that one will can be controlled by another and made the victim of another's pleasure. We know but little of the laws of heredity, or impartation of life and character. We realize but partially the influence of the sexes upon each other. We know but fragments of the influence of the sun and planets upon the electrical conditions which effect all forms of life, either mental or physical. We only know that these things exist and the Bible opens to us the startling truth, heretofore but partially realized, that these conditions which belong to this world, these material things and these subtle currents, powers and agencies have been under the organized direction and control of Satan and his demon legions for the destruction eternally of mankind; that in this conflict has come, by the vicarious atonement of Christ, the power of the Holy Spirit seeking to lead men to a voluntary surrender to His holy purposes, and this warfare is in progress to-day, waged relentlessly. The victory is assured, but for us the duty is none the less imperative. To the nature and importance of this conflict the

Christian Church needs to be thoroughly aroused.

It is seen by the above facts, based on the divine testimony, that from the hour of birth, during the entire life here of every immortal soul, Satan operates in every possible way in antagonism to every holy interest, every pure purpose, every right desire. He wages relentless war against the Holy Spirit at every point in his efforts to save souls. Does the Holy Spirit seek to awaken the sinner? Satan at once antagonizes by producing spiritual blindness, mental and moral weakness, by passion, by pride, by false experience, by ignorance of the world, by false hopes and self-righteousness, by self-deception. If the sinner overcomes he finds himself as a saint beset by worldly influences, by indifference to the cause of Christ, by love of this world, by corrupting friendships, by self-satisfaction, by pleasures unholy, entangling alliances, by church discords, by family feuds, by personal weaknesses.

And so this contest goes on until the hour of death ushers the soul into the regions of the lost or the paradise of God. The Church should strive to understand this terrible contest of evil with good, of heaven with hell. But the Church

never will fully understand it, nor her victory be near, until in her membership is a holy Church, filled with the Holy Spirit and armed for the conflict by the Word, by faith, by prayer. Then will the end come. Then will the Lord for whom we wait appear the second time without sin unto salvation. Then will the new heavens and the new earth, in which is no sin, descend from God.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER [XVII.]

THE EMBLEMS OF THE HOLY SPIRIT.

In the New Testament the personal work of the Holy Spirit is represented to our intellectual conception by means of symbols or emblems recognized by physical senses in the natural world. It seems to have been the divine thought to help us to more fully comprehend the nature and character of the Holy Spirit's work by using physical symbols. These symbols are then God's chosen illustrations from natural things by which to help us to understand the work of the Holy Spirit and get a clearer grasp, through the physical senses, of important spiritual truths. Our minds accustomed to deal with natural facts and material things can by the means of these divinely designated symbols more easily comprehend the real import, and character of the Holy Spirit's mission on earth. And that they are divinely designated symbols or emblems makes us sure that

we shall not err in the application thus made by the Holy Spirit himself.

1. The principal means of communicating thought among men is by the human voice, of which the tongue is the chief instrument. The gospel is God's communication to men, and as we have seen is made efficient by the direct power of the Holy Spirit. So then, when the apostles at the beginning of their work, were waiting for the enduement of power, it was a most fitting symbolism that the Holy Spirit should take the visible form of tongues resting upon them. And that the first special gift of the Holy Spirit should be in enabling them to speak with tongues they had never learned. So the declaration is "And there appeared unto them tongues parting asunder, like as of fire and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." Acts 2:3, 4. This is then a symbol of the manner in which the Holy Spirit's power is to be made effective. He is not the tongue, but his power is to be felt through tongues speaking in every direction. In other words, he is to make the tongue of the divinely chosen messenger efficient in preaching the gospel unto the uttermost parts of the earth. His power up-

on the apostles and ministry is then the voice of God speaking to a sinning world.

2. When the Spirit came on the day of Pentecost it is said "and suddenly there came from heaven a sound as of a mighty wind and it filled all the house where they were sitting." Acts 2: 2. And when the Master sat in the garden with Nicodemus, he said: "the wind bloweth where it listeth and thou hearest that voice thereof, but knoweth not whence it cometh or whither it goeth. So is every one that is born of the Spirit." John 3: 8. In the first verse the wind is a strong wind, in the second it is the gentle breeze, but in both it is the air in motion which represents the Holy Spirit. In the latter coming in the work of regeneration as gently and unrecognized, so as origin or purpose is concerned, as the zephyr; in the former with impetuous power to energize the christian worker for the responsible duties laid upon him. The one is the inspiration to the new life, the other the inspiration to work, but both from God, and in both the life of the soul inbreathed as the air is the by the body inbreathed. Hence the fitness of the wind as the second symbol or emblem of the Holy Spirit.

3. At the baptism of our blessed Lord it is said that after his holy baptism "lo, the heavens

were opened unto Him and He saw the Spirit of God descending as a dove and coming upon Him." Matt. 3:16. This emblem was not used at any other time; nor did the Holy Spirit assume this form other than in his visible witness to our Lord's Sonship with the Father. The appropriateness of this form at this time and place may be seen in many ways. The offering of the poor was a dove. The spirit of the Master was gentle like a dove. And thus the Holy Spirit as he abode upon the Son of man and filled him, could most fittingly represent the character and the sacrifice of Christ by a dove form. He thus constituted a fitting symbol of the Holy Spirit's influence upon the holy Christ in his personal traits of character and in the sacrificial offering he made for the humblest sinner. Out from the opened heavens, after he had rendered obedience in the fulfilling of righteousness, there came to the Master, descending upon him and to abide with him as the Son of Man, the Holy Spirit choosing as the fitting form in which to appear before men and to their natural vision, a dove—the emblem of peace—and the fitting sacrifice for peace between God and the sinning soul. It is only then in the Holy Spirit's relationship to the Son of Man that the symbol of the dove is chosen it

is not a symbol of his relationship to men, either as saints or sinners.

4. As we have already seen, the Holy Spirit in the believer is to be manifested through his personal power upon the unsaved, the Master has given as a most fitting symbol of this spiritual influence thus exerted. On the last day, the great day of the feast, Jesus stood and cried, saying, "If any man thirst let him come unto me and drink. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water. But thus spake he of the Spirit which they that believed on him were to receive." John 7:38, 39. Thus under the symbol of living water, he himself the fountain source, the Holy Spirit the water of life and the believer the channel through which this life is to be communicated to those who needed and would come to drink, does he represent the Spirit. There is a deep significance in the fact that it is living water, a flowing stream, springing from the fountain source and moving outward and onward to bless the souls thirsty because of the fever of sin. The symbol teaches the character of the Christian who is filled with the Holy Spirit and it carries with it an obligation to every Christian to be thus a fountain of life flowing to bless the world in sin. From

such a symbol the Christian feels the need of true life in contrast with miasma and death in his influence.

5. In Paul's letters we find the following language indicating another symbolism: "Ye . . . having heard the word of truth, the gospel of your salvation . . . having also believed (in Christ) ye were sealed with the Holy Spirit of promise which is an earnest of our inheritance unto the redemption of God's own possession unto the praise of his glory." Eph. 1:13, 14. And again: "Grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption." Eph. 4:30. And again: "God . . . sealed us and gave us the earnest of the Spirit in our hearts." 2 Cor. 1:22. In these passages two symbols are used in conjunction. A seal is the impress of the government by the placing of the chosen design so as to secure the object sealed from any antagonism. It bears the authority and the protection of the government for that upon which it is placed. An earnest is that which makes the promise secure, the forfeiture which stands for the promise until the promise is fulfilled. Thus the work of the Holy Spirit in producing in the believer the likeness to Christ and in witnessing to his adoption into God's family is

presented to us under the two fold symbol of a seal and a pledge.

We have thus in the symbols or emblems by which the Holy Spirit in his various offices is represented to us, first, the tongues parting asunder to indicate the Holy Spirit in the endueing of the ministry to proclaim the gospel. Second, in the breeze and rushing wind to represent his power in regeneration and then in sanctification or the impulse of the divine life in the soul. Third. In Christ's character and sacrifice by the dove. Fourth. In representing Christian influence by living water. Fifth. In representing the security of the believer and in the final fulfilment of God's promises to him by the seal and pledge.

It will be proper hers to consider another statement made in connection with the work of the Holy Spirit. John the Baptist in setting forth the blessings of the Messiah's advent says: "And even now is the axe laid unto the root of the trees. Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you in the Holy Spirit and fire. Whose fan is in his hand and he will thoroughly cleanse his threshing floor and he will gather his

wheat into his garner; but the chaff he will burn up with unquenchable fire.” Matt. 3:10-12. There is no reason apparent here for using fire as a symbol of the Holy Spirit when in every other passage in God’s Word it is used in an entirely different way. Where fire is used in a literal sense in the holy Scriptures it invariably sets forth God’s divine judgments upon sin. Where it is used in figurative sense it represents the process by which evil is removed from the soul or purification by the consuming of the evil. Hence fire is used to destroy sin. The Holy Spirit to impart righteousness; the fire to bring death and destruction to evil; the Holy Spirit to bring life and blessing to good. It may be noticed here that no sound principle of interpretation admits of representing the same truth under a literal and a figurative form in the same connection. This then shows that the Holy Spirit and fire are used in the passage quoted not as synonyms but as opposites—both literal, working in harmony. The one, the baptism to the blessings of life; the other, the baptism to the condemnation of death; the one culminating for the believer in heaven and eternal glory; the other culminating to the unbeliever in hell and eternal desolation. Thus to the ungodly “our God is a consuming fire; but

to the believer he is the God of our salvation.” It is true that the fire of judgment and condemnation is from God and also that holiness and salvation are from God; but they are distinct and separate. By these two processes the Holy Spirit and fire, the work of separating good from evil, will go on until the world has been redeemed from sin, and the new heavens and new earth have come from God and he shall dwell with them forever and be their God, then shall we see and understand all truth in the light of eternal glory and shall no longer need symbols to illustrate them—then our intellectual powers will be unclouded by sin and physical infirmities and the knowledge and investigation of truth will no longer come in the form of earthly emblems or temporal symbols.

“Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.”

CHAPTER XVIII.

THE HOLY SPIRIT AND APOSTASY.

Regeneration is more strictly a theological than a biblical term, used to designate the change wrought in the spiritual nature of the sinner when he becomes a member of the kingdom of grace. In our studies two things have been made clear: One is that the sinner can antagonize the Holy Spirit's influences and be finally lost. The other is that the Holy Spirit was promised to abide with the believer who has received him. There are, however, several passages in the New Testament which recognize in some way a possible apostasy, and it is necessary here to the completion of this work, to consider these in order and find the import of them with special reference to the work of the Holy Spirit upon the sinner.

In that conversation our Lord held with the Pharisees in which he so solemnly warned them against blasphemy against the Holy Spirit, after

they had asked him for a sign, he opens before them the condemnation of greater sins because of greater light in revelation and then he says: "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first." Matt. 12:43-45. It must be remembered here, that the Master had set forth the nature, and danger of the unpardonable sin, and then he shows them that heart work, resulting in holy living, is the essential condition of blessings in his kingdom. These two must go together. First the heart must be made clean; then the new life in Christ must be received and then this must result in good fruit, or else there is no salvation received. So when they ask for a sign, he first declares that they have already the promise of greater signs than those of old received and yet had been condemned, and then he proceeds to show them that in his kingdom, merely intellectual enlightenment is not enough;

nor will external reformation be enough ; nor will correct formalism be enough ; there must be the reception into the soul of a power stronger than the perfected forces of perdition so as to be able to resist every attack, and this greater power was to be the Holy Spirit. If this were not done, no matter how great the intellectual light ; no matter how great the outward reformation ; no matter how severe the formal religious life, the time will come when the spirit of evil gone out, because of this partial work, will return and take a new possession, and the last state will be worse than the first, because the first spirit of evil has perfected his forces and with this sevenfold addition to his power the soul has passed under his absolute dominion. The safety of the soul lies then, not in the conviction of intellect ; not in reformation of life ; not in formal religion, but in the reception of Christ's Holy Spirit. Thus the house is not simply empty of sin, swept and garnished, but it is filled with the power of the Divine life and from this will flow forth the others as results.

It is very important that this thought be emphasized. There should be borne home to the heart of both saint and sinner that there is a positive as well as negative side to the life in

Christ Jesus. While God declares and teaches us to recognize that the sinner is by nature and practice spiritually dead, he also teaches us that mentally and morally as well as physically he is alive, albeit, that life is weakness and in dying, dies. But the Holy Spirit moves upon that which is already, to beget that life which is to be. It was so in the beginning. The Holy Spirit did not create matter, but he moved upon the created to impart life, order and beauty, so now in regeneration of the soul he moves upon that which is, that there may be new life imparted; not simply new energy, nor new direction, but absolutely new life. But to every such movement of the Holy Spirit, man must as an intelligent and moral being respond; before the Spirit can or will carry the work on to its completion. God ever deals with the soul by recognizing man's responsibility to use every power possessed and to call these into active response to the Holy Spirit's influences. The Spirit stands ready always to perfect his own work. Oh that there were always full response.

It is with this light derived from the teaching of our blessed Lord that we turn now to the teachings of the apostles. The writer of the epistle to the Hebrews, after urging Christians

to constant advance in the Christian life, shows the wisdom of this from a negative argument. He says: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God; and the powers of the age to come, and *then* fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sakes it is also tilled, receiveth blessing from God: But if it beareth thorns and thistles, it is rejected, and nigh unto a curse; whose end is to be burned." Heb. 6: 4-8. Here the apostle's illustration is the same substantially as that used by the Lord in the context of the passage quoted above. It shows clearly that the apostles recognized a real reception of the divine life into good soil which will bring forth good fruits.

A careful study of this passage will show that the apostle is holding in contrast the soul in which the work of regeneration is an accomplished fact, and in which the life of the Holy Spirit has been fully imparted, with a soul in

which there has been a near approach to them, but which has fallen short of the actual accomplishment. A difference is to be noted between the soul which has received the Holy Spirit, in whom he dwells, to whom he imparts divine life and power on the one hand; and the soul enlightened, tasting of the heavenly gift or the word, partaking of the Spirit's influence, and finally turning away from all these to go back to sin and final perdition, on the other hand. Human experience corroborates this most serious teaching of the word of God. It may not be ours to often note the boundary line that marks the division between salvation and sin, but such a line most surely exists. On the one side there may be enlightened conception of divine truth, a high appreciation of divine things, respect for Christ; a realization of the Holy Spirit's power and influence, and yet a final turning away from God and his offers of eternal salvation.

The same writer still later uses equally emphatic language when he says: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath

set at naught Moses' law dieth without compassion on *the word of* two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again. The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10:27-31. Here again the apostle recognizes a knowledge of the truth as possible without salvation. And that a soul may have been led to know his duty, to comprehend the necessity for salvation through the blood of Christ, to have been in some degree moved by the Spirit almost even to surrender of soul, and yet to have wilfully sinned by treading under foot the Son of God, and his blood, by despising the work of the Holy Spirit; and he affirms that for such an one there is no salvation possible, but a fearful looking for of judgment. These words carry a terrible word of warning to the soul that knows his duty and will not do it; and to the soul that in the full light of the Word, and under the influence of the Holy Spirit turns by force of

will away from God to go into sin. Calvary and Pentecost are wonderful purchases for a sinning race. God holds them sacred. He expects men to hold them sacred, and the soul that turns under the light of divine truth away from Calvary and Pentecost turns from God's final offer of salvation, and turns to eternal woe.

The Apostle Peter puts in contrast the word of God given by inspiration of the Holy Spirit with the teachings of corrupt and false prophets. His description of these false teachers is one of the most vivid pictures of the corrupting power of devilish purpose upon sinful men that has ever been made: And he lifts a warning voice to these professing Christians who listen and give heed to, these corrupt teachings and shows them the terrible result of so doing.

He says of such as may be led to follow these false and corrupt teachers: "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has

happened unto them according to the true proverb. The dog is turned to his own vomit again; and, the sow that was washed to her wallowing in the mire." 2 Peter 2: 20-22. Here again the apostle by his own illustration shows that he recognizes the difference between regeneration and reformation; between receiving the divine life and knowing the truth. He uses strong figures. They are dogs, not sons. They are washed sows, not saved children. They are unclean in nature, not regenerated. They may have had knowledge, and external cleansing, and have understood duty, but the internal nature unchanged asserts itself and the last condition is worse than the first. We have already in the chapter on sins against the Holy Spirit shown the different character and consequences of these sins. It is not necessary here to do more than show that there is such a thing as falling away from light and truth and knowledge received through the word of truth and the Holy Spirit and that always the condition after such apostasy is worse than it was before, leaving the soul in sorer despair and where the lapse is by a wilful rejection of truth and of Christ, a wilful despising of the Holy Spirit's influence, it must culminate in eternal death, from which there is no redemption.

It is not for us to pass sentence upon any soul ; it is ours to lift the voice of warning in harmony with the voice of mercy ; to press upon the soul the dangers of sin in the face of light, while we at the same time issue the proclamation of liberty for the captive through deliverance offered in Christ by the Holy Spirit. These are those described by Jude as " having not the Spirit." Jude 19. But it is not ours to determine for others whether or not they may be saved. It is ours to present Christ to dying souls, to bring the full light of his dying love to them, to help them to the knowledge of Christ, to lead them to receive the influence of the Holy Spirit, to impress upon them the convictions of duty and the value of salvation, to enable them to realize the value of eternal things, and even the dangers and perils of persistence in sin, and then, if after all this, the soul wilfully turns to sin and is lost, only the soul itself is to blame. The final settlement is between the soul and God ; but let us not forget that there is such an apostasy from the knowledge of the truth as involves irreparable ruin ; of such let every soul beware.

It may be that some soul at this point will ask how can I know for myself whether I have received the Holy Spirit and he will abide with me

forever, or if I have only received so much knowledge as leaves me in danger of this terrible apostasy? In other words, what are the evidences of regeneration? The answer to this question is found in the first epistle of John and is the import of that epistle. In this letter he gives the five-fold test by which the soul may know if he is born of God, or not. These five evidences of the new birth are not separate evidences, but they are combined evidences. They, taken as a whole, constitute a complete tribunal before which every soul may stand and determine if he is indeed a child of God. The whole epistle needs to be studied to get the full force of the apostle's argument, but we present here the five tests or evidences of regeneration as being all that is necessary to our purpose: The first is a growing desire to do God's will. 1 John 2:29. The second, a growing release from sinful practices, or hatred of sin. 1 John 3:9. The third, a growing love for Christians and for God. 1 John 4:7. The fourth, a growing faith in Christ as the divine Savior. 1 John 5:1. And the fifth, a growing mastery over the world. 1 John 5:5. Here is the standard by which to determine our relationship to Christ. In such a soul the Holy Spirit has wrought a complete change. Here he

has taken up his abode. Here he dwells forever. Here he brings forth his fruits. Here he is producing the image of Christ. Here he is the pledge of our eternal glory, the earnest of our inheritance. Blessed security! Blessed hope! Blessed assurance! Let no soul then who knows the value of such blessed experience draw back, but let him press on until of all the fullness of grace and glory in Christ he has received, and he is like Christ his blessed Master.

“Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning is now, and ever shall be, world without end. Amen.”

There is a line by us unseen
That crosses every path:
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as if by stealth;
It does not quench the beaming eye
Nor pale the glow of health.

The conscience may be still at ease,
The spirits light and gay:
That which is pleasing still may please
And care be thrust away.

But on that forehead God has set
Indelibly a mark.

Unseen by man, for man as yet
Is blind and in the dark.

Indeed the doomed one's path below
May bloom as Eden bloomed;
He did not, does not, will not know
Or feel that he is doomed.

He feels perchance that all is well,
And every fear is calmed,
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

Oh, where is that mysterious bourn
By which our path is crossed,
Beyond which God himself has sworn
That he who goes is lost ?

—*Dr. Alexander.*

VENI SANCTE SPIRITUS.

1.

Veni Sancte Spiritus
Et emitte coelitus
Lucis tuae radium
Veni pater pauperam
Veni dator munerum
Veni, lumen cordium.

2.

Consolator optime
Dulcis hospes animae
Dulce refrigerium
In laborae requies
In aestu temperies
In fletu solatium

3.

O lux beatissima
Reple cordis intima
Tuorum fidelium
Sine tuo numine
Nihil est in homine
Nihil est unoxium.

4.

Lava quod est sordidum
Riga quod est aridum
Sana quod saucium
Flecte quod est rigidum
Fove quod est frigidum
Rege quod est devium.

5.

Da tuis fidelibus
In te confidentibus
Sanctum septenarium
Da virtutis meritum
Da salutis exitium
Da perenne gaudium.

—*Old Latin Hymn.*

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